THE CHURCHMAN.

VOL. XII.—No. 50. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 622.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, FEBRUARY 18, 1843. BY JAMES A. SPARKS, 111 NASSAU-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

We hear it said every day, Mr. Editor, that poetry has degenerated, and so it is. If we would preserve a true taste for all that is really excellent in that department of literature, it must be by consulting the *old* standards. Here, as in every thing else, we do well to have respect to what time has made venerable, and the voice of many nations has called good. But the spirit of the age teaches no such wholesome doctrine. The spirit of the age is to set up crude opinions against those that are time-honored—to vaunt our own inferior productions—to neglect labor and toil and vast intellectual effort, by which alone we are in the least prepared to appear before the world as authors—to imagine that our genius is so great, that all we have to do is to speak, and the world shall listen with charmed ears! The spirit of the age is a spirit of *disrespect*. Turn where we will, our eye finds no relief from the flippancy—the impertinence—the forlorn vanity of the candidates for the laurel. Such would do well to tread in the *old* paths—to read with reverence the productions of the truly learned and good and great—to commune with their own hearts, and be still. It is true that nature has implanted in the heart a yearning love of the beautiful, whose only language is that of poetry; but we must not be always telling what we feel: rather should we shrink from attempting, what only time, and labor, and great regard to the experience of others, qualify us to perform well. I submit for your publication a copy of one of Mr. Campbell's pieces, which seems to me well fitting to grace the pages of a publication so well directed and choice in its general selections, as the Churchman; the more that its magnetic movement—its chastened fervor—its innate dignity—its quiet, yet yearning and animated spirit—are in accordance with the spirit of ancient devotion—and opposed to the lurid and uncertain glare, the sudden and fainting inspirations, and "the endless tossings, of this unquiet generation."

A SUBSCRIBER.

ELIJAH'S INTERVIEW.

I.

On Horeb's rock the prophet stood—
The Lord before him passed;
A hurricane in angry mood
Swept by him strong and fast:
The forest fell before its force,
The rocks were shivered in its course,
God was not in the blast;
'Twas but the whirlwind of his breath,
Announcing danger, wreck, and death.

II.

It ceased. The air grew mute—a cloud
Came muffling up the sun;
When through the mountain deep and loud
An earthquake thundered on;
The frighted eagle sprang in air,
The wolf ran howling from his lair:—
God was not in the storm.
'Twas but the rolling of his car,
The trampling of his steeds from far.

III.

'Twas still again—and Nature stood
And calmed her ruffled frame;
When swift from heaven a fiery flood
To earth devouring came:
Down to the depth the ocean fled,—
The sick'ning sun looked wan and dead,
Yet God filled not the flame;
'Twas but the terror of his eye
That lightened through the troubled sky.

IV.

At last a voice all still and small
Rose sweetly on the ear;
Yet rose so shrill and clear, that all
In heaven and earth might ear:
It spoke of peace, it spoke of love,
It spoke as angels speak above,
And God himself was there!
For O, it was a Father's voice
That bade the trembling heart rejoice.

From the Christian World.

THE CHURCH AND ITS MISSION.

We proceed now to answer briefly, but still as satisfactorily as we can, within our limits, the two questions proposed in our last, namely:

1. What is the Church?
2. What is its connexion with the salvation of the sinner?

We mean in this discussion, by the Church, the Lord's Church, not man's; the Church of Christ, not a *human* institution, which men may make or unmake. The definition sometimes proposed of the Christian Church, that it is "a voluntary association of believers for religious purposes," does not embrace what we understand by the Church. In this sense, it would be impossible to make any distinction between the Church and Bible, Missionary, Tract, or even Temperance Societies, for these, in fact, are principally composed of believers who have associated for religious purposes. In this sense also, the Church would be a mere *human* institution, the creature of the individuals who form it by their associating together, and therefore, subject to their control, and to be altered, preserved, dissolved, abolished, at their pleasure.

We mean, moreover, by the Church, an outward, visible, organized body; not an internal mystical body, like the Church of our Quaker and Transcendental friends. There are those among us, and they not a few, who say that the Church is in the soul, and not only in the soul of those who have been renewed through the Spirit, but in the soul of every man, of the sinner as of the saint; and therefore, all that we have to do to find it, is to "look within," and all to be united to it, and saved through it, is to "enter into ourselves." But the Church, in this mystical sense, is identical with the great principles of Truth, Justice, and Love, and is rather Christ himself, than the Church of Christ. Unquestionably, the kingdom of God is within, and consists not in "meat and drink, but in righteousness and peace, and joy in the Holy Ghost." But within *whom?* Does God, Christ, Truth, Justice, Love, reign in the heart of the sinner? Can Christ be in a man, and that man still be a sinner? Can the Light be in us, and we still be in darkness? The Truth dwell in us, and we be in error? The Life, the true Eternal Life, live in us, and we be dead in trespasses and sins? The Church, in this mystical sense, in which sense it is Christ himself, rather than the Church of Christ, can be in none except those who, through Christ, have been redeemed and united to God. It is, in this sense, the end that we are in pursuit of, and not the means of obtaining that end. How shall that end be obtained?

These mystics, for whom we have great respect, for they are in general a very pure-minded and well-meaning race, fall into the mistake of confounding the Church, as a means appointed by Divine Grace for the salvation of the sinner, with the salvation itself, or the great, eternal, and immutable principles, in the possession of which, the salvation consists. They see very clearly, this great truth, a truth never to be lost sight of, that religion, regarded not as the means, but the end, consists in the union of the soul, through Christ, with God, and is what our old Divines call "the Life of God in the Soul." For this, they also see, that no handwriting of ordinances, no outward Churches, Temples, Sanctuaries, External Services, or Forms of Worship, of any kind whatsoever, can be any the least substitute. All this is well enough: but, unfortunately, they fix their eyes so exclusively on this, that they forget that the sinner is alienated from God, and cannot come into this union with God, without a mediator, a medium. Unquestionably, he who is so united to God, has all that he needs, all that God demands of him, and is, therefore, saved, and safe. But what is this to me, who am not so united to God? Will you say, Be united to God? Alas, my brother, this is my very difficulty; I am alienated from God, and have no power in myself to become one with him. I need a Church to bring me into your Church. Your Church takes me not, where I am, a sinner, but takes me only when I have already become redeemed and sanctified. I want a Church, that shall take me, a sinner, all polluted as I am, and bring me into union with Jesus, and through him, into union with God. The Church that proposes to do this, not the Church that takes me only after this has been done, is what we now understand by the Church of Christ.

The Church of Christ is the outward, visible, organized Body of our Lord, bearing the same relation to Jesus, as our ever-present Saviour, as did the body in which he was crucified, to him as Son of Mary. It is the real body of Christ in which he now lives, and through which, he carries on his mediatorial work. It is not only his body, his living body, but the individual men and women, who are members of it, are literally joined to it as living members, and bear a relation to it, analogous to that borne by the hand, the foot, the eye, or the ear, to our bodies. This we learn from Paul, in a manner so clear and explicit, as to leave no room to doubt. "For as we have many members in one body, and all the members have not the same office; so we, being many, are ONE BODY IN CHRIST, *and every one members one of another.*" Rom. xii. 4, 5. So again: "For as the body is one, and hath many members, and all the members of that one body, being many, are *one body*, so also is Christ. For by one Spirit, are we all baptized into ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and all have been made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it, therefore, not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it, therefore, not of the body?—God hath tempered the body together, having given more abundant honor unto that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. Now YE ARE THE BODY OF CHRIST, AND MEMBERS IN PARTICULAR." 1 Cor. xii. 12—27.

That Paul here means to assert expressly that the Church is the body of Christ, is evident from Ephesians i. 22, 23. "And hath put all things under his feet, and gave him to be the head over all things to *the Church, which is his body*;" and Colossians i. 24: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for *his body's sake, which is the Church.*" Nothing can be plainer, or more express to our purpose than this. The Church, then, we may assume as settled, is the BODY OF CHRIST.

This body has many members, and these members are, unquestionably, individual men and women. What is the relation of these members to the body? What is the relation of them one to another? The relation of the members to the body is, we have said, that of the hand or the foot to the human body. "We are," says Saint Paul, Ephesians v. 30, "members of his body, of his flesh, and of his bones." The relation of member to member, is that of living members of one and the same body. "We are," says Saint Paul, again, in the passage already quoted from Romans, "one body in Christ, and *every one members one of another.*" So that if one member suffer, all the members suffer with it, and if one member be honored, all the members rejoice with it.

According to this view, the Church, as the body of Christ, is not an *Association*, but an *Organism*. Without individual members, there would, of course, be no actual Church, as there would be no actual body, if all the members were taken away; but do the members *make* the body? The life of the body,—understanding now by the word life, the principle of life, or power to live,—the life of the body, is it in the parts? or is the life of the parts in the body? If the life of the body were in the members, the members would have a separate and independent life, and be able to live as well, when severed from the body, as when united to it. In such case it would excite no surprise, to see feet severed from the body, walking about, hands working, ears hearing, and eyes seeing. But we know that in the human body, this is not true; for the members have no life, but in their union with the body, in which is the one common principle of their vitality. Herein is the distinction between an association and an organism. In the association, the body has no life but the aggregate life of the members, and therefore, none but what they impart to it; in the organism, it is precisely the reverse, the life of the members is in the body, and they have none but what they receive from it, through their intimate union with it. If the Church were a mere association, although an association of saints, for the holiest purposes, it would receive all its life from its members, just as if the body were to receive its life from the hand, the foot, the ear, and the eye. The members of the association would receive no increase of life from their union with it. They might be severed from it, and it dissolved, abolished, with no loss of life to themselves, or to the world. This would be reducing our Low Churchism, to *no*-Churchism, with a vengeance. But now is the Church of Christ, not an association, but a body, an ORGANISM, and therefore does not receive its life from its members, but imparts to them their life; and they can live only in their intimate union with it. Hence the significance of Excommunication.

In declaring the Church to be the body of *Christ*, we necessarily declare that Christ is the *life* of the Church, as the Spirit is the life of the body. If he is the life of the Church, then he lives in the Church, and, then, is the Church his body, his embodyment in time and space, and the medium of communion with him, as the body of a man is the medium of communion with the spirit of a man.

How Christ can or does literally live in the Church is not by any means difficult to be explained to those who comprehend the doctrine we established in our third Essay on the Mission of Jesus, which Essay we pray our readers to read over again, and as many times as they find necessary, in order to comprehend the Law of Life, expressed by the term Communion, which we have there insisted upon. This Law is, that the Life of the object with which we commune, to the full extent of the communion, becomes literally an indissoluble portion of our life, so that what we call *our* life is always the resultant, so to speak, of two factors, of which I am *one*, and that with which I commune, but which is not I, is the other.—This law is profound, and is co-extensive with all dependent beings.

Now represent to your minds Jesus, who lives by intimate but supernatural communion with God, so that in his life, he is at once indissolubly human and Divine, as incarnated, that is, dwelling like us, in a body of flesh, amongst our brethren. He becomes in this case an object of communion. They who commune with him are his disciples. Through communion, his life, called in the New Testament, sometimes the Life, and sometimes the Spirit, passess into these disciples, and thus he lives in them, and they in him. While in the flesh his body served as the medium through which, by this Law of Life, he could and would naturally communicate the Life, the Spirit, to those who communed with him personally; but when he personally ascended into heaven, to be seated at the right hand of the Father, men could no longer commune with him through the medium of that body; and of course he would have been lost to the world had he not continued to live embodied in these very disciples, friends to whom he had through communion communicated himself, on whom he had breathed, saying, "Receive my Spirit."—But as he could, as he naturally would, and as we are assured that he did, so continue to live in them, these would constitute his body, through which others might have access to him, and through him to the Father.

Jesus, then, could live in his disciples by virtue of this Law of Life, which we express by the word Communion, and began so to live through personal communion with them while he was with them in the flesh. It was necessary, nay, absolutely necessary, that he should come in the flesh, for in no other way could the life be communicated, without changing or violating the laws of human nature, which would have been tantamount to the annihilation of humanity. Hence, John assures us that they who confess not that Jesus Christ has come in the flesh, are deceivers and Antichrists. He must also have been Divine, the Son of God, or his coming in the flesh, and becoming the life of his Disciples, would have amounted to nothing. Hence again, "he is an Antichrist that denieth the Father and the Son," that is, that the Father is to us by and through the Son, or that the Son is the Revelation of the Father; so that he who hath the Son, may truly say that he hath the Father.—"He that hath seen me, hath seen the Father."

The Life, the Spirit, by which Jesus lives in his disciples, is one life, one spirit, and therefore would, as we have seen, unite all those in whom he lived into *one* body. These at first were his personal disciples, those with whom he lived while in the flesh, and who through *personal* communion received him. They must from the nature of the case, have been all those, and could have been only those. These then constituted, not the *first* Church as we sometimes say, but *the* Church, and the whole Church in the beginning. They were all who had the Life, the unity of the Spirit with its diversity of operations.

The Life, the Spirit, being the life, the spirit of Jesus, was a Divine Life, the Spirit not of man, but of God. Jesus was the Way, the Truth, and the Life. Consequently, he, continuing to live in the Church, in the life of his followers, is in them the Truth and the Life.—Hence, Jesus living in the Church, becomes identical with the Holy Ghost, the Comforter, the Spirit of Truth, that should lead into all truth. The Holy Ghost the Church has always affirmed to be God, but God proceeding forth from the Father through the Son, which is precisely the view here given.

Jesus, through communion of his Disciples with him, lives in them. This answers the question, How can Jesus literally live in the Church? This life, or the Spirit, is one, and therefore, necessarily unites into one body, and, as it is *life*, into one living *organism*, all in whom Jesus through the Spirit lives. This establishes the UNITY of the Church. The indwelling Jesus, being identical with the spirit of Truth, the Comforter, the Holy Ghost, the body in which he dwells must be an *inspired* body. Jesus was not a mere man. The whole Gospel is a mere farce on the supposition of what is called his simple Humanity. He is the Son of God, and in a sense, in which no man is naturally a Son of God. He is then supernatural, and then the life that from him goes out into his disciples, into the Church, is a supernatural life, a life transcending the *generic* power, which is what we must mean by the *natural* power of man to live. Hence, the life of the Church is a supernatural life, and not only supernatural, but is the life of God. Here is seen the ABILITY of the Church. The Church is competent to instruct us, for the Holy Ghost is its life, for the Spirit of Truth lives in it. It is competent to *discipline* us, because it has within itself the ability to know, and from the nature of the case, the disposition to do, whatever is necessary for our spiritual welfare.

But if the Church be constituted, as it must be, according to what we have said, by the indwelling Jesus, by the Holy Ghost being in it, its unity, its teacher, and its life, or power to live, then it must not only be an inspired body, not only a body competent to the work of salvation, but must be an *authoritative* body. What has the right to command us, if not the Spirit of Truth, of Jesus, of God? Is not God the Sovereign? Is not Jesus his Son, his revelation, speaking in the name, that is to say, with the authority of his Father? If, then, the Church be the body of Jesus, through which he speaks, is not the voice of the Church, the highest expression of the Law that we have, or can have? The Church speaks by the authority of the Spirit, and as the Spirit is the Holy Ghost, one in the last analysis with God, where is there, or can there be, for us any higher authority? Question this authority, you question that Jesus lives in the Church; therefore, that he lives at all for us; and therefore, again, that there is for us any medium of communion with God.

If we confine our remarks to the Church when it consisted solely of those who *personally* communed with Jesus, we presume none who profess to believe in him, in the Gospel, will question our statements, in regard either to the unity or universality, either to the inspiration or the authority, of the Church. We all admit, nay, all contend, that at that moment, the Church was composed of these disciples, and of all who had the Spirit, and of none others; and that these were literally the body of Christ. Or, in other words, that Christ literally lived in them; that it was this fact of his living in them, that made them the Church, his body; that by virtue of his living in them, they were inspired, were possessed of a supernatural life, and competent to the work of mediating between Christ and the sinner: and finally, that by virtue of the Holy Ghost, shed abroad in their hearts, they could, and did speak with authority. This is precisely what all those believe, who assert the authority and sufficiency of the Scriptures; for it is on their authority that Christians assert the inspiration of the Old Testament; and the New Testament is nothing but a record, more or less full, of the life of this very Church of the disciples. Here, then, in the very fact that we affirm the inspiration and authority of the Scriptures, do we necessarily affirm that the Church in its origin was one, Catholic, inspired and authoritative. God did, then, "set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xii. 28.

Well, will any one tell us when this constitution of the Church was altered, and by whose authority? Has the original Church, the Church of Christ, passed away? Have sin and Satan triumphed, and crushed and obliterated the works of the Son of God? Or has God altered his modes of dealing with men, changed the Christian dispensation, or given us a new dispensation? Answer, we beseech you, ye wise ones of the earth, who revolt at an inspired, authoritative Church. Say, has the Church failed? Has Christ ceased to [illegible] Has he abandoned humanity in despair, and acknowledged himself vanquished? Or have we grown so good, so holy, so wise, so all-sufficient for ourselves, that there is no longer any work for the Saviour to do, in bringing us to God? If not, why contend that the Church is not now precisely what it was in its origin? Did not Jesus promise his disciples, saying, "Lo! I am with you, unto the end of the world!" Did he mean any thing by this promise, or did he not? Has he kept this promise, or has he broken it? We demand of those who contend that the Church is a differently constituted body now, from what it was when it was the Church of the disciples, that they bring us the proofs of the fact they allege. We would know when the alteration took place? In what it consists? And by whose authority it was made? You all admit there was a Church of God once on the earth, which was all that we allege the Church is; for you receive and acknowledge the inspiration, sufficiency and authority of the Scriptures, which were its production. Well, is there, or is there not, such a Church still on the earth? When has the Apostolic Church ceased?

The fact is, we cannot assert that there was an Apostolic Church, without asserting that it still continues, and has never for a moment ceased. Whence did the disciples receive Jesus? Was it not by communion? Well, they did receive him, and he lived in them, and they were filled with the Holy Ghost. Then they had power to impart life. They who should come into communion with them, would, by the very law of communion, receive the very same Spirit, which they had received through personal communion with Jesus. Now, either show that the succession has been broken, that the continuity of the Church, from that time to this, has been interrupted, and that there have been, in time, chasms so broad that the Spirit could not leap across them, or else admit that the Church has continued the one, Catholic, inspired, authoritative body, it was in its apostolic origin.

The Church may have been, nay, it no doubt has been, in the world, as leaven hidden in three measures of meal; and it has not all at once succeeded in leavening the whole lump. The great Dragon, or the principle of evil, working in the hearts of the rebellious, may have at times seemed to have swallowed her up with the floods of iniquity, and she have been forced to be a Church of the Captivity, hanging her harps upon the willow, and sitting down in a strange land, by the rivers of Babylon, and weeping as she remembers the days of her glory. She may have become as we believe she now is, the Church in the Wilderness; but ever has she been the true Church, battling with sin and Satan, and showing forth the grace and mercy of God, in the face of the armies of his enemies. Nay, and she shall return from her captivity; nay, she shall come up out of the wilderness, leaning on the arm of her beloved, beautiful as the morning, mild as the evening, but terrible as an army with banners. God will arise. Why did the heathen rage? and the people imagine a vain thing? The Lord's hand is not shortened, that he cannot save; nor his ear heavy, that he cannot hear.

We answer, therefore, to the question, What is the Church? that it is the living body of Christ, composed of all those men and women who are by the unity of the Spirit united to it as living members; that it is a one, Catholic, inspired, authoritative body. Whether it is identical with this or that one of the extant organizations, calling themselves Christian Churches, is an inquiry into which we do not enter at present. All we say is, that the true Church of Christ is an outward body, formed by the indwelling of his Spirit, and that it still exists in time and space, unchanged in spirit, capacity, disposition, or authority, from what it was in the Apostolic age.

The connexion of this Church with the salvation of the sinner, the second question we asked, we will answer in our next; which we shall follow by the attempt to answer the question, How does the Church accomplish its Mission, in the salvation of the sinner? That is, By what agencies does it take the sinner, all defiled with sin, and bring him to God?

We hope the following extract from the Review of Todd on Antichrist, in the last number of the London Quarterly, will induce those who have not yet done so, to read the entire article:

Scared, wearied by the conflicts of men whose very boast is dissension, and unable to strike of itself the outline of Catholic truth, a weak mind is glad to take refuge in the asylum which Popery opens for unstable or unthinking Christians, in its doctrine of Church authority. It seems strange to the understanding of ignorant man, as it is painful to his irritable impatience, to suppose that any cloud whatever should be permitted by Providence to hang over the definition of that faith which is necessary to salvation. Popery seizes on the occasion, and proclaims a proscription and banishment of all doubt, upon one easy condition—the reception of the decrees of the Church. It appears a simple remedy and an obvious tribunal; offering a solution to all difficulties, and ensuring a perfect and unbroken repose to the mind—until it is tried: *then*, as we approach, the Voice itself, whose decrees we are to obey, instead of fixing itself in one place, shifts and dances about like the sounds of a ventriloquist; now calling here and now there, now inviting and then repelling, until all hope of following it is lost. And when it does speak, it speaks in such a torrent of past decrees and canons, old and new, counteracting and condemning each other, some wrapped up in a dead language, others framed in enigmas, some of more and others of less authority, some pronounced *ex cathedrâ*, and some as private opinions, that, even if confined to the past, the memory must fail in attempting to grasp them; and when the future is added to them, and all is required to be acknowledged which at any time may be enunciated by the Church, the comprehension of them becomes impossible, and the faith sinks down exhausted and in despair.

In the same desire of throwing everything into system and unity, and of trimming and squaring the irregular luxuriance of nature, to suit the logical faculties of man, Popery deals with its particular doctrines. Examine the Roman controversialists, and they are all rationalists. They begin with a theory, and to this theory conform their facts and their testimonies. Christianity begins with facts, and then shows that, being true in [illegible] indisputable, they are not less in accordance with a deep philosophy and with practical utility. But when the logical process of Popery is arrived at its close, instead of finding ourselves resting on the firm solid basis of demonstration, along which we had hitherto been conducted, we are lodged on a quicksand. In the true Catholic Church the reason is perplexed indeed, and the faith tried in the reception of those binary doctrines which constitute Christian truths, as in the grand fundamental facts of a Trinity in Unity, and a Unity in Trinity; of the twofold character of our blessed Lord; of the outward sign and the inward grace in the Sacraments; of the meanness of man in himself, and his grandeur as connected with the Deity; of his own personal responsibility, and yet of one overruling Providence; of the respect due to his soul and the care which must be taken of the body; of his position in the world as compelled to use it, and the duty of leaving all things to follow his Master; of the authority and responsibility of the priesthood, and of the active share in the work of religion imposed upon the laity; of man's corporate character as a member of a religious society, and of his private individual wants and tendencies; of the value of personal teaching, and the importance of written documents to limit and confirm it; of the reverence due to man, and the honor to be ascribed to the Deity alone. To enumerate no farther—in this way almost every great Christian doctrine, perhaps it may be said every one, is resolvable into two laws or principles, between which the mind is to advance, now inclining to this side, now to that, keeping both steadily in view, and when swerving too far in one direction recalled at each moment towards its opposite by a warning voice behind us, when we turn to the right, and when we turn to the left. Man himself is made up of opposite principles, of mind and matter, good and evil, power and weakness; and his course through a state of probation and in years of infirmity, must be felt along the line of right, rather in struggles to retain it against constant oscillations, than in unbroken adherence to it. And, perhaps, there is no stronger internal evidence of the wisdom and divine character of the Church of England, as a true branch of the great Church universal, than this binary conformation which is observable in the organization of its system as well as in the enunciation of its doctrines; and which men ignorant of the nature of truth attribute to vacillation, or compromise, or weakness, or a false so-called moderation; but which, in reality, is inseparable from the nature of a wise system framed to exhibit truth, and to inculcate duty on blind and imperfect man.

But Popery, like Dissent—however she may impose the blind reception even of contrary doctrines upon her subjects—in her own formal evolution of them will not rest within these bounds. She cannot rest, so long as she claims the possession of infallibility, and the power of explaining all divine truth, as well as of maintaining it; of drawing out fresh stores instead of simply witnessing to what has been received. She takes her seat in the chair of the teacher to teach *all things*, and she must, at least to herself, endeavor to prove all things; but to prove all things she must rationalize—and in rationalizing she must merge one of the portions of doctrine in the other, in order to reduce them to that unity which is the essence of all humanly developed and humanly conceived truth. And she adds to this tendency another, singularly illustrating her power and her desire of ruling, that at one time she absorbs one portion of truth, at another another, according to the character of the parties to whom she addresses it. To adhere to one only would perplex her movements and limit her influence: she, therefore, reserves to herself the power of excess on either; and hence the remarkable phenomenon that the most opposite extravagances are retained within her body and formally cherished by her system. Thus those who are acquainted with the real workings of Jesuitism are aware that there lurks beneath it a singular tendency to Pantheism—while in the popular worship of Saints indulgence is given to a practical Polytheism. Thus the human nature of our Lord is sunk in the exclusive exhibition of his sterner attributes, as contrasted with the tenderness and indulgence of the Blessed Virgin and the Saints: while the Divine nature is absorbed in the human, in the systematic representation of Him as an infant in the arms of his mother. Thus on one side the outward form of ordination is represented to impress upon the priest an indelible stamp of character—on the other, the distinctive character of the priesthood is obliterated by the creation of religious orders; and on the one side the personal character of the priest is thought so little of that he is exempted from subjection to any civil tribunal even in the grossest crimes—on the other side it is so overvalued that his personal intention is permitted to invalidate a sacrament. On the one side the external forms in the administration of the sacraments are multiplied so ostentatiously and exacted so rigidly as to throw doubt on their validity, even when most scrupulously administered: on the other, they are so little regarded that one half of the Lord's Supper is taken away, and baptism itself rendered nugatory by the multiplication of subsequent vows. To the exalted and visionary eye the external element in the Supper of the Lord is made to melt away and vanish; while the carnal and material eye is encouraged to absorb the internal spiritual element, and to transmute it into a nature carnal and material like itself. So, human nature is lowered and degraded and removed as far as possible from a personal communication with the Divine Being, by exclusion from the cup, by prayers in an unknown tongue, by throwing it on the mediation of saints, by debasing penances, by ignorance, by compulsory confession, by the discouragement of the personal study of the Scriptures, by confining private prayer to mere repetitions of unmeaning words, by an exaggerated dependence on the priest, by a perpetual authoritative interference with all the relations and offices of life; while at the same moment a mere human being is enthroned at the head of the Church, sitting like a God upon earth, and invested with the attributes of God, though it may be in the person of the most corrupt and profligate of mortals. So, one mind is encouraged to abandon itself implicitly to the call of its spiritual guide, not only in the reception of general rules and principles which it must derive from such a source, but in the particular application of them to circumstances; and another, more active and presuming, is urged to vent its energy on the multiplication of voluntary penances and self-created duties. Side by side with the most rigid and fearful asceticism, appears the most elaborate luxury; the one presented to the saint, the other indulged to the sinner. Vows of absolute poverty, of celibacy, of ignominy, are instituted to meet the cravings of a compunctious conscience for some outward change of circumstance which may correspond with the inward change of feeling;—while the system which commands them was once overturned by its accumulation of wealth, by its sensuality, and its ambition. So the effort to concentrate all the authority and dignity of the Church in the hands of the ecclesiastics is accompanied by the organization of an enormous spiritual power in the hands of monastic orders, practically and corporately lay bodies. And while the Crown is excluded with one hand from any interference whatever with spiritual matters, from the other hand it is called to receive the miserable heretic, and to become the executioner of the Church under a sentence of which it is prohibited to take cognizance. Again, the social character of man is fixed before him throughout life in the assertion of his duties to the Church, until his duties to his family and his country—societies equally constituted by Providence, and equally, under necessary restrictions, requiring his allegiance, are dissolved and dissipated. And while the strictest external conformity is demanded to the ritual of the Church, to the exclusion of any indulgence for the diversities of language and of climate, enthusiasts and fanatics are permitted to frame systems and to create bodies of their own, which practically violate the most solemn of the Church's laws, and in which the grossest corruptions of Popery find a safe and unnoticed asylum. While a voice proclaims communion with one branch of the visible Church as absolutely essential to salvation, a hand, almost as in sport and mockery, cuts off millions from communion and salvation; either practically disbelieving its own doctrine, or most cruelly trifling with the souls of its fellow creatures. While one doctrine insists on man's retaining a close personal communion with the saints departed, on the ground that his social relation as a Christian is nothing except it embrace the whole of the Catholic Church—the part in Heaven like the part on earth,—the individualism of his heart is permitted to fix for protection and worship on some one individual saint, in whom his devotion is absorbed and his selfishness finds scope for full indulgence. So the voice of the Church is magnified, until the Written Word sinks into insignificance; and in proportion as that voice is made to speak, it multiplies written decrees till by their very complication it is itself choked and stifled, and dares not speak for fear of clashing with some previously enacted contradiction. And so, while it professes to honor God more highly by extending worship to the meanest of his saints, it withdraws worship from God to man, and ends with a practical idolatry. In all this struggle to attain greater simplicity, certainty, and unity, where nature and revelation have been content with less—to fix and petrify for man a solid path over that fluctuating chaos of contingencies which constitutes the place of his probation—to extirpate, as it were, from the universe that element of doubt which forms an essential part of it, there is something not merely idle and profane, but indicative of a deliberate rebellion against the hand which has ordained the conditions of our existence. If the root of Christianity be faith, faith cannot live except in an atmosphere of doubt; and he who would destroy doubt would also destroy faith, and with it destroy Christianity. And the rebellion is seen to be more profane in proportion as it is more hopeless. We may struggle to exterminate the evil in our own hearts—to triumph over many seeming obstacles which are thrown in our way for the very purpose of being overcome; but for uncertainty and doubt there is no remedy but the subjugation of the imagination and of the heart to a rigid external rule of faith and practice guaranteed as *Divine*.

In this way the Church Catholic of old, and with it the Church of England, are content to revere and to act upon principles, which cannot be reduced under any one logical standard, and which seem to be opposed to each other. In this way, they move on without difficulty, following each path unreservedly, so far, and so far only, as is permitted without losing sight of the other. But Popery wanders beyond and falls into inextricable mazes. We know that matter exists, and that spirit exists; but of the nature of their union and relations we know little. Popery presumes to explain this in her theory of transubstantiation: she endeavors to invest spirit with material conditions of form, extension, and locality; and she is lost in a labyrinth of her own creation. We know that there are degrees of vice and differences of punishment attached to them: Popery undertakes to divide the scale into its innumerable degrees, and to range an adequate penalty under each; and the fundamental distinctions of right and wrong are buried by it and lost under enormous piles of casuistical morality. There are spirits we know above us employed as ministering angels by the hand of Providence, and witnesses of human actions: with this we may well be content: but Popery stretches its grasp into the unseen world, and creates, classifies, and subordinates the whole hierarchy of heaven, building up a system of speculative philosophy on supposed analogies between human and angelic natures, till, at some touch of practical reason, discovering that the whole is a theory, the fabric falls into ruins. It strives to realize the facts of the intermediate state of existence and to bring them palpably before the senses in the vision of purgatory; but exactly in proportion as it endeavors to fix them in definite places and times, the doctrine becomes involved in inextricable perplexities. So the human mind has been shut up from the direct cognizance of man, and can only be seen through a veil; Popery tears the veil from it, in order to systematize her management of it, and to work on it with the precision of science: and the confessional becomes at once a scene of bewildering subtleties. Question generates question, explanation requires explanation, each added phrase and word complicates more deeply those which preceded it—rule is superadded upon rule—exception multiplied into exception—till the reason becomes bewildered, the imagination exhausted, and the practice desperate; and the whole of the scientific labyrinth is abandoned for some short cut of scepticism which far more effectually removes the pain of doubting by extinguishing the principle of believing.

COMMUNICATIONS.

For the Churchman.

THE NEW MOVEMENT IN BOSTON.

Rev. and Dear Sir,

Like yourself, I daily watch, with increasing interest, the "developments of Catholic principles." Their unparalleled extension in our own country, glancing back to the few years last past; their still wider dissemination in England and in Scotland, and other countries, are a theme of my hourly rejoicings: I trust of my sincere thanksgivings: while they add confirmation to my faith, under my "assurance doubly sure" that I am on the Rock of the Church, and that I have consequently a *standing* place, whence no blasts of error can dislodge me: where no ugly faces of schism can *scare* me; and no modern "Protestant Associations" can confound or beguile me.

It is such an effect as this, that the leading editorial of the last Churchman, and the extracts on the same subject in another column, have had upon me to-day. I have watched Unitarianism—I have watched "movements" in Boston, and farther to the eastward, for a number of years. I have done so with solicitude and many prayers: finding now only one thing to regret, that my prayers have not been more fervent and frequent: yet herewith resolving in my devotions hereafter, whether public or private, to "give more earnest heed" than ever to that litany—"from all error, heresy and schism, good LORD deliver us."

The ground of my solicitude has been twofold. The nature of the doctrines themselves of Unitarianism—but too well known to be catalogued in this place—and the captivity of dear friends in that land of dreams, and of shadows, and of dearth, "where no water is," and whose very air is pestilential. How can I *but* rejoice, therefore, at the "new movement!" full of so many bright promises and hopes, as it seems to be, of the speedy regeneration of New England: loosing itself from the narrow bounds of a *sect*, or branch lopped off from the Church Universal, and standing forth disenthralled in the light and liberty of Catholic Unity? Shall I not hope too, that among the regenerated ones will be found those of my own father's house? *He has died!*—and he died, repudiating at last his former principles, by that one prayer, flowing warm and earnest from a grieved bosom: "LORD JESUS, come quickly!" I speak with that confidence only which springs from the judgment of the tree by its fruits. The heart I saw not, nor did wish to know, content I could composedly surrender him to GOD, bathed in his own tears. How can I *but* rejoice, I repeat, and "hope on, hope ever," for the loved ones that remain? Morning by morning shall they be mingled in my orisons; nor be forgotten at the pleasant vespers, when "tolls the knell of parting day," and the twilight hues awaken darling memories of the absent.

And I have another thought, too, to strengthen my convictions of the stability of Church principles, and to throw a brighter hue still into the morning dawn of New England's redemption: at least it is so to me. The prediction has long since passed away with the friend who made it, that in *two* years from my spiritual birth into sounder views, I should abjure my Catholicity for Unitarianism: while *mine*, that the latter would in a *few* years witness its own waning, is now being realized. GOD grant it to be so more and more. Both were uttered when Unitarianism was in its complete ascendant nearly, in my own native home as well as in Boston: adorned, and beautified, and apparently made enduring as the pyramids, by all that a Channing, and a Buckminster, and a Parker, and others, could contribute, with their gifted intellects and elegant examples.

How can I *but* rejoice? I say once more. How can I but be "strong and very courageous" at this "beginning of miracles," as it will seem to many—this turning of the waters of Dissent, and Heresy, and Schism, into the "wine" of *semper ubique, ab omnibus*;—at this reaction of private interpretation abused to licentiousness, back again to Catholic interpretation; whose safeguard is its own Unity and Divinity—the treasured pearl of a larger part of Christendom than most Unitarians or other sects seem at present aware:—at this return-step of the wanderers, which, if followed on, would lead presently into the door of the Church they have forsaken, the Church of GOD; where, if they will still advance, to their hearts' content they may—but only and even upward and onward to its canopy the skies, the pavement and outer courts of that House not made with hands, eternal in the heavens.

Yea, and I *will* rejoice! and command my affections to move; my memory to awaken to "mercies past;" my will to be obedient to the requirements of the Church; and daily pray—for myself—that "whereto I have already attained, I may walk by the same rule and mind the same thing:"—for others—that they be "delivered from the snare of the fowler;" that GOD would have mercy on them, and "take from them all *ignorance*, hardness of heart, and *contempt* of his *word*; and so fetch them home to his Flock, that they may be saved among the remnant of the true Israelites, and be made *one* fold under *one Shepherd*, JESUS CHRIST our LORD, who liveth and reigneth with the Father and the Holy Ghost, *one God*, world without end."

But I feel, too, that we should "rejoice with trembling;" that we should count not too much on these glimmerings from New England; that we even *fear* a little lest this light may not brighten into the *day* we so ardently wish and pray for; fear, lest the fire that is apparently kindling may not find a hand or hands skilful enough to feed it aright; lest the zeal that seems ready to burst forth, the ardor, the learned and intelligent energy and vehemence about breaking upon the world, may not be directed into the right channel, and the Church be, after all, blasted with the breath of the nostrils of a worse infidelity, and a murderous Atheism.

How seriously and prayerfully should these important truths be scanned! and the younger clergy particularly be sharpening their intellects unto right perceptions of the question at issue—unto wise methods of its management; that the Church we love, the Church we know to be GOD's, the only true and divine, may appear as she is, "clear as the sun, fair as the moon," a safe asylum and a resting place, a nursing-school for the skies: may appear, in *all* her heavenly attractions, before the eyes and in the pathway of inquisitive rationalism, that it may be allured to look on her, be invited to inspect her glories, and be persuaded to enter in and find the heavenly manna it is nearly exhausted for the lack of.

Who will not pray for such a consummation? Who will not leave "Protestant Associations," and American *this*, and American *that*, to those whom they may more concern, and study their own Church, study their own standards and formularies, and *contribute* to their own Church of their time, of their substance, of their energies, and so *help forward* their own Church; which, if but half their present zeal for strangers were devoted to its interests, would not languish as now in several of its departments. GOD be merciful! Unitarians and Infidels have seen enough of this religious mongrelism among the *sects* that surround them. O! let there be *one* City of Refuge. Let the Church be it, for them, from the inquietudes, from the inconsistencies, from the impertinences, and compromisings, and positive losses to the world, the natural offspring of such an union! Call back, let every Episcopalian, his wandering thoughts to the altar where first he made his vows—to the mother who nurtured his infancy, and watched with solicitude his opening manhood; and ask himself, let him, if he is now repaying her care by an unreserved and perfect dutifulness. Many will answer, Nay! and my patrimony have I been squandering with the haters of my mother and of myself too. Let them be abandoned, then, at once and altogether. So will our union be perfected where it is now impaired; the danger of violating unity and falling into schism ourselves be greatly lessened; canonical obedience to our bishops and other chief ministers seen to be a matter of prime importance and obligation, and one of our vows to GOD: "rubrical Christianity," only another name for Christian honesty and sincerity and fidelity; and the need, and excellency, and possibility of Episcopalians concentrating their energies upon one point—the advancement of the one Catholic Church of GOD—be seen, be acknowledged, be realized in all their glory and superhuman power, and magnificent consequences. Unitarianism will then see something in Episcopacy to respect; while Episcopacy, with a calm and quiet confidence, can beckon to its bosom the wanderers from the Church, and embrace them when they come with a *truly* Catholic welcome and affection.

GOD speed both events in his own good time!

Feb. 5, 1843. POTTER.

To the Editor of the Churchman.

Rev. and dear Sir,

May I be allowed to ask your correspondent "Unitas," through the medium of your columns, where he obtained his authority for stating, that a person "who was not a member of the Church was, in the judgment of the Church, a baptized person?" I should hardly have expected that one whose general soundness of principle was so clearly manifested in the admirable letter which he lately published in the Churchman, could have fallen into the grievous error of supposing that a baptized person could possibly be out of the pale of the Church. His meaning I presume to be, that the lady in question had received sectarian baptism, and that the Church deems valid this unauthorized administration of the sacrament. If "Unitas" has been fortunate enough to discover, either in the Articles, Liturgy, or Canons of the Church, any passage which sanctions this idea, I shall feel obliged by his informing me, as it would relieve my mind from any further embarrassment as to the great controverted question, "What is the Church?" I should then feel myself warranted in deeming all the members of sectarian denominations members of the One, Holy, Catholic, and Apostolic Church, and should no longer lament what I now consider the inconsistency of those who delight to fraternize with schism, and who feel themselves at home in Methodist meetings. But I am certain that "Unitas" cannot show any authority of greater weight than individual opinion and practice, which should never be confounded with the Church, for the doctrine which he states. The Church, in her authoritative documents, does not assert the validity of any baptism which is not performed by an Episcopally ordained minister. It is equally true that she does not expressly deny it, for she says nothing on the subject. She tells us how baptism is to be administered, and who are its administrators, and leaves us to infer, that there is no other medium of obtaining it. Professor Ogilby, in his excellent little work on "The Invalidity of Lay Baptism," has shown the folly of supposing that a person can be in the Church and out of it at the same time; a piece of philosophy which "Unitas" seems to declare in so many words.

There is a kindred subject to which "Unitas" briefly alludes, on which also I would wish to say a word—the admission of schismatics to the communion. The Church, we are told, gives them an invitation to participate in this her most sacred rite. May I ask, where? In the rubric at the end of the Confirmation Service, I read, "and there shall be none admitted to the holy communion until such time as he has been confirmed, or be ready and desirous to be confirmed." Now the Church certainly does not contradict herself, and any invitation she gives must be considered as addressed to her own children, and not to aliens. "What things soever the law saith, it saith to them which are under the law." On this point I think the language of the Council of Trent is to be approved: "Ecclesia in neminem judicium exerceat, qui non prius in ipsam per baptismi januam fuerit ingressus." "Quid enim mihi inquit Apostolus de iis, qui foris sunt, judicare?" *Concil. Trident. Sess. xiv. CII.* In her invitation, too, the Church presupposes fitness. She expressly forbids those who are living in sin to come to the communion. "If any of you be in * * any * * grievous crime, repent ye of your sins, or else come not to that holy table." Now schism is a "grievous crime" against GOD. "Mark them which cause divisions, and avoid such," says the apostle. Invite them to the communion, says modern liberality. Alas! alas! discipline has indeed sunk to a low ebb in the Church! Is this state of things to continue for ever? H.

E. Plymouth, Can.

THE CHURCHMAN.

SATURDAY, FEBRUARY 18, 1843.

ACCESSIONS TO THE CHURCH.

There is at present much excitement among the Presbyterians in Lower Canada in consequence of the secession of two prominent clergymen from their ranks with a view to apply for ordination to the Bishop of Toronto. The following letters explain the grounds on which this step has been taken:

Toronto, November 15, 1843.

Rev. and dear Sir,—I have, through you, to request the Presbytery of Toronto to accept of my resignation of the charge of York Mills; and I hereby signify my purpose of continuing no longer a minister of the Church of Scotland.

It is but a proper respect to those with whom I have so long been associated to state the reasons that have moved me to determine upon this separation.

It was not until lately that I was enabled to devote any time to the important question of Church government; and now, after the most serious consideration which it has been in my power to bestow on the subject, I have arrived at the conclusions, that the ordination of ministers in the Presbyterian Church is not authorized by the Word of GOD—and, that it is not conformable to the practice of the Church in the earlier times.

Besides this, it is with me a matter of perfect conviction, that the Presbyterian form of Church government is practically destructive of order—that the right exercise of ecclesiastical authority cannot be maintained by it, but that on the contrary the relation [illegible] the flock is inverted.

With these views I have, at great sacrifice of natural feeling and from no unworthy motive that I am conscious of, resolved upon the course which I have now taken—persuaded, that by continuing a minister of the Church of Scotland, I should be doing violence to my own convictions, and should be refusing to give my testimony in favor of the Episcopal form of Church government, while I believe it to have the sanction of those who were divinely authorized to establish it for the defence and advancement of the interests of the Kingdom of GOD among men.

With the most friendly feeling towards you, and every member of the Presbytery of Toronto,

I am, Rev. and dear sir, yours most truly,

WILLIAM T. LEACH.

To the Rev. the Moderator of the
Presbytery of Toronto.

Toronto, November 15th, 1842.

Reverend and Dear Sir,

I beg, through you, to tender to the Presbytery of Toronto my resignation of the charge at Newmarket, and to intimate my resolution of withdrawing from the Church of Scotland. It is only respectful in me to state the grounds which have induced me to adopt this important purpose.

I am convinced that the Presbyterian government and discipline are substantially defective; that the voluntary principles which guide the Church in this country, have a direct tendency to destroy order, to injure the usefulness, and to detract from the respectability of her clergy.

The Episcopal government, founded on the word of GOD, and handed down from Apostolic times, being free from such objections, I cannot conscientiously hesitate (in entering within her pale) to give my testimony to her purity and usefulness as the Church of CHRIST.

Such convictions have pressed on me, not without great pain, and in carrying them into effect, I am satisfied that I am acting agreeably to the will of GOD, and for the best interests of my fellow creatures.

I am, reverend and dear sir, your faithful and obedient servant,

(Signed,) WILL. RITCHIE.

To the Rev. the Moderator of the
Presbytery of Toronto.

On the receipt of these letters the Presbytery resolved that Messrs. Leach and Ritchie should be dealt with in a Christian and brotherly way, and to this end appointed a Committee of Conference. On the report of the Committee the Presbytery adopted a series of resolutions reprobating in the severest terms the conduct of Messrs. Leach and Ritchie, charging them with levity, insincerity, inconsiderateness for having renounced a ministry which they had once and again avowed to maintain, and with malignant heresy for having avowed the belief that Presbyterian ordination has no foundation in the word of GOD, and that the Church of Scotland is not a Church of CHRIST. On this ground the Presbytery refused to receive the letters of resignation, appointed a Committee to draw up what is technically termed a "libel," in conformity with the above resolutions, and upon the parties pleading not guilty, declared the libels to be "proven," and then unanimously resolved to depose Messrs. Leach and Ritchie from the office of the holy ministry. They were accordingly "deposed" with all due solemnities.

Of the numerous cases which have lately occurred of persons who have left the ministry of Dissenting Societies in order to receive Holy Orders in the Church of CHRIST, this is the first, we believe, in which the seceding ministers have been subjected to discipline. In all other cases, ministers have been suffered quietly to withdraw. This attempt to check the spirit of inquiry and to intimidate those that remain by fixing a fancied stigma on those that withdraw, argues a state of desperation and fatuity.

Mr. Leach, as we learn from The Church, to which we are indebted for the whole account of the proceedings, has lived for years in Toronto, extolled, by the greater part of his congregation, as a model of ministerial excellence and ability, and respected by Churchmen, long before they knew his inclinations towards Episcopacy, as a faithful preacher and a learned divine. Mr. Ritchie also is spoken of as a well educated gentleman, and an eloquent preacher, and is said, moreover, to be most respectably connected both in Scotland and in the Province. The editor of the Evangelist will, we hope, reserve a niche for each in his projected book.

In our next we shall give the "libel," with Mr. Leach's reply. At present we can barely find room for the following sketch of the proceedings in the Conference, from the Toronto Herald:

The request conveyed by the Clerk of the Presbytery's letter was punctually complied with, and the following account of what passed, being given from memory, must be regarded as a very compendious one. Mr. Ritchie, who was present, and a party as much interested in the matter as Mr. Leach, bears testimony to its general accuracy.

The business of the evening was commenced with a prayer by the Moderator. The less solemn part of the conference followed. After a little hesitation, some question, from one of the Committee, gave Mr. Leach occasion to say, that the fact stated in his letter of resignation was the best explanation of the course of conduct taken by him, viz.—"That the ordination of ministers in the Presbyterian Church is not authorized in the Word of GOD," and that if they could show him the contrary, he was open to conviction, and would continue without hesitation in the religious communion he had previously professed, and that for this end, all he would require from the Committee would be, to show him *a single unexceptionable instance, in the Word of God, of an ordination having taken place, without the agency of one, at least, of a superior order of clergy.*

A conversation ensued about the signification of the words "Presbyter,"—"Bishop,"—"Overseer," &c. It was stated, and correctly, that "Presbyters" were sometimes named "Bishops," and "Bishops" "Presbyters:" and a considerable part of the conference passed in plodding amidst a jumble of words, which have no bearing at all upon the matter in question. It was contended on the part of Mr. Leach, that the words "Bishop," "Presbyter," &c., were of no force in the argument,—that these words were not then appropriated as they are now—that they gave no specific designation—and that the only matter to be controverted was, the existence of *a superior order, who alone, had the authority of ordaining others to the office of the ministry.*

Scotch Puseyism, and the doctrine of the Apostolical Succession, were then adverted to. The absurdity of any such thing as an Apostolical Succession was undertaken to be shown by one of the Committee. Where, it was asked are now the miraculous powers with which CHRIST endued his Apostles? Where are their successors, who inherit the spiritual graces which CHRIST bestowed upon them? Why the Apostles were inspired by the Spirit of GOD. The inability to do justice to the *eloquence* of the Rev. gentleman who conducted on the part of the Presbytery at this part of the Conference, is to be regretted; and if, in what he said, there was any additional argument against Apostolical Succession, (which certainly was not perceived at the time,) the omitting it would be cause of much greater regret. These arguments, if so they may be called, were answered by Mr. Leach to the effect substantially, that it was not asserted that the Successors of the Apostles inherited "their personal qualites;" their miraculous powers; or even the same magnitude of spiritual graces, by which the Apostles were so eminently qualified for their mission—that to assert these was unnecessary to the maintaining of the position assumed, viz: that there is no instance in the Word of GOD of a Presbyterian ordination; that the Apostles must have had Successors, to whom they intrusted the government of the Church, if any government was to be appointed; and the power to ordain, if any spiritual privilege was inherent in ordination; and, that the question was, whether the individuals, to whom these powers were intrusted, belonged to an order in the Church, *superior to others*, and were regarded as having a *legitimate authority over them.* Reference was here made to some of the instructions of St. Paul, to Timothy and Titus, "Ordain Presbyters in every city," "To receive not an accusation against them, but before two or three witnesses"—"to rebuke them," if needs were, &c., &c., &c.

1 Tim. ii. 14,—"Neglect not the gift that is in thee, which was given thee by prophecy, and the laying on of the hands of the Presbytery," was cited by a member of the Committee as an instance of Presbyterian Ordination. But who composed the Presbytery? it was asked in reply. If this were the unexceptionable instance required, it ought to be made manifest by the Committee that no Apostle was present upon the occasion; for that the Apostle St. Paul was indeed present, seemed, at least, highly probable from his admonition to Timothy elsewhere given—"Stir up the gift of GOD which is in thee, by putting on of my hands." It was urged that it was the part of the Committee to show that this was in reality an unexceptionable instance of an ordination where no Apostle had a hand in the transaction. No, it was replied,—it belongs to you to show that some Apostle *had.*

"It certainly does not."

"It does."

"It does not."

"It does Sir: it is enough for us that *the Presbytery* ordained."

"It is not enough for me—will you take Calvin's interpretation of the passage?"

"No, we will take no man's interpretation of it."

Here followed some criticism on the propositions μετα and δια.

This not being regarded by Messrs. Leach and Ritchie as the unexceptionable instance required, a member of the Committee cited that of the ordination of Paul and Barnabas in the Church of Antioch, Acts xiii.—It was argued by one of the Committee, that this was an ordination by Presbyters; that there was no mention except this, of the ordination of Barnabas; that there was no mention of Barnabas having preached the Gospel before this transaction; and, as he is known to have preached afterwards; therefore, that this ordination was Barnabas's ordination to the ministry.

To this it was replied, that the case mentioned was not an ordination to an office, but merely an appointment to a temporary mission, the narrative of which follows the record of the appointment, and is concluded in these words:—"And thence sailed to Antioch, from whence they had been recommended to the grace of GOD for the work which they had fulfilled." Acts xiv. 26. Besides, that St. Paul, being an apostle, could not then be ordained to the office of the ministry—and that, besides this, though no mention is made of his having preached before, it could not be concluded that he was *not* ordained, and did *not* preach before; a very irrelevant conclusion it would be.

This same instance was reverted to three or four times in the course of the Conference.

The next matter of controversy regarded those "elders that ruled well," and were therefore to be "counted worthy of double honor." "That *rule* well"—which implied, it was said, that these Elders or Presbyters had authority over others.

True, but it neither expresses nor implies a denial of others having authority over *them*, that you have authority to honor those Presbyters that rule well; to "rebuke them" and "rebuke them sharply" if need be, you have authority superior to that of those whom you "honor" or "rebuke."

Occasion was taken by Mr. Leach at this stage of the controversy to refer to the opinions of some of the chiefs of the reformation, as favorable to Episcopacy. The light that might have been shed upon the question by such authorities as these was apparently not noticed by the Committee. A grateful silence ensued, till something was said by Mr. Leach as to the fact, rather remarkable as it seemed, that the form of the Church of CHRIST should have been Episcopal for fifteen hundred years. This was at once contradicted by the Committee; and the assertion hazarded that for three hundred years from its establishment, it was Presbyterian! The authority of St. Jerome was adduced to corroborate this remarkable allegation; but when it was asserted on the other hand, that St. Jerome himself denied the authority of a Presbyter to ordain, this authority was not further insisted on.

After some conversation about the Waldenses, the controversy terminated. The question of Episcopacy was no longer argued; and the Moderator declared that there was no probability of arriving at a satisfactory conclusion, or words to that effect. This "*Conference in a brotherly way*," which Mr. Leach had been "requested to attend," suddenly changed its character. Preparations had been made for much more serious business; and, when the clerk of the Presbytery was ready to take down in writing the questions and answers, various questions were put to Mr. Leach with great solemnity, one after another, and the greater part of them answered with perfect simplicity—Mr. Leach, for one, never having dreamed that these answers were to be clutched "in the way of a brotherly Conference," to form the substratum of a calumnious and persecuting judicial proceeding against him.

Among the questions put in this manner was the following:—Do you consider the Church of Scotland a Church of CHRIST? The answer given to this, which seems to have given much offence, was in these words—"It is a painful and mortifying fact that it is not." The seeming illiberality of this opinion may appear to many reprehensible, but they ought to remember that it was not thrust upon the Committee by Mr. Leach, that it was given in answer to their own question and by them made public. Upon reflection they may even admit the possibility of its being correct. The Committee were well aware before putting the question, that had Mr. Leach considered the Church of Scotland a Church of CHRIST, there could be no just cause for leaving it. What absurdity to speak of numbers of Churches of CHRIST, or of one Church of CHRIST being a better Church of CHRIST than another: there is but one Church of CHRIST which has any title to expect the fulfilment of the promises which he gave to his Apostles, and other Churches are secessions from the Church of CHRIST, and the Church of Scotland is such secession.

INDULGENCES.—If the Catholic Herald wished to put his readers in possession of our argument on this subject, he would better have accomplished the object by the insertion of both our articles. However, we are happy to see that he has inserted the last, and have no doubt that the mutilation of one of its notes, and the incorporation of the part lopped off into the text, was purely an accident. We annex the rejoinder of the same journal, which appears in the form of notes on our last article:

INDULGENCES.—The Churchman has put forward a rejoinder to our article on Indulgences, and with great fairness has presented our observations to his readers, giving us, at the same time, some intelligible hints that we should reciprocate, which we do accordingly. Instead of an elaborate reply, which our limits do not admit, we subjoin notes to the essay of our able contemporary. Having given our article he says:

[Here follows the article from the Churchman]

Note 1. This point being yielded, we expect our brother will be careful to avoid hereafter such objectionable language.* This was the most specious pretext for the weighty charge of blasphemy.

2. In regard to a certain fixed temporal punishment attached to sin, if it be taken for a penal code, awarding certain temporal punishments in lieu of eternal punishment remitted to penitents, or otherwise *tantum quantum* with Judaical precision, such an idea never entered into the minds of Catholic divines, and scarcely of the Tractarians. There is no need of travesty or caricature, in order to test a doctrine. The measure of punishment depends on the sovereign award of divine justice, and is not to be conceived or spoken of according to the narrow notions of man. The penitential canons, which prescribed various periods of disciplinary exercise according to the variety of crimes, plainly supposed that a corresponding visitation of justice was to be feared, if that penance were neglected. The Church in relaxing those canons meant to relieve her children from the obligation of satisfying the rights of divine justice by those special penitential inflictions, and she offered to GOD in behalf of her weak children the infinite merits of our Saviour, and in conjunction with them the rigorous penances and heroic sufferings of His saints and martyrs. The grant of an Indulgence of so many days, or of so many years, was obviously referred to the canonical terms, and by consequence was directed to remit the punishment corresponding therewith according to the unsearchable counsels of GOD. As far as the penitential canons were mere ecclesiastical laws, they are gone into desuetude; so that it would be a ludicrous exercise of power, at this day, to relax them, by the grant of Indulgences: but inasmuch as they tended to enforce a positive duty, namely that of satisfying, according to our imperfect manner, for sins whose guilt is already forgiven, an Indulgence is granted to remove the punishment of a future life.

3. The power of Indulgences having reference to the ancient canons and external government of the Church, properly belongs to its rulers, and accordingly the canons speak of its exercise by bishops. The absolving power of the priesthood directly concerns conscience, and may be exercised, independently of this external discipline. The warrant for Indulgences is found in the general powers of binding and loosing, given pre-eminently to Peter, under the emblem of the keys, and which necessarily embrace all that appertains to ecclesiastical administration. The power was given by CHRIST to Peter, not by the Church to the Pope, and it is common to all bishops, although its exercise is subordinate to that of him who is constituted chief over his brethren. The Pope cannot dispense the treasures of the Church *as he pleases*; but he must as a faithful and wise steward sacredly regard the known will of his Master. Concessions of this kind unjustly made, are held to be null, by divines who revere the Papal authority most highly.

4. The note of the Churchman is unjust to Bishop Kenrick, inasmuch as it insinuates that he misrepresented the Tractarian views, and for that purpose garbled a quotation—which, we must simply say, is false. The Bishop finding that Tract No. 79 presented a pretty correct view of the Catholic doctrine of Indulgences, gave a long quotation from it, without the least omission, and stopped when it seemed to him that the full view was given. The Churchman complains that he did not add another sentence, as if nearly thirty lines were insufficient to convey the meaning of the writer clearly and fully. That sentence does not certainly qualify, or change the meaning, for as the writer is professedly engaged in explaining the Catholic tenet, he is considered throughout as stating what Catholics suppose, rather than what he expressly maintains. However, any impartial reader of the Tract will see that the writer insinuates, and covertly recommends the doctrine, which the school to which he belongs, was not then prepared to avow. The Tract might be styled in the next edition, "*An ingenious defence of Indulgences by an Oxford Divine.*" The Churchman is fairly chargeable with dissembling its real tendency and spirit! Mr. Newman, in Tract No. XC., was eager to save Indulgences, as maintained by the Council of Trent from condemnation, and therefore referred the hard words of the XXXIX Articles to "large and reckless pardons for money." The Churchman admits Indulgences—as relaxations of obsolete laws—but denies the power of remitting punishment due to divine justice.

5. The full pardon of the penitent in every case under the Christian dispensation is assumed without being proved. The abundance of the atonement does not show that all the rights of divine justice are at once surrendered. The Tractarians consider that the fact of David is "a perspicuous instance of a penitent restored to GOD's favor at once, yet his sins afterwards visited;" and they do not deny that such may be the actual economy of GOD: "So far then," say they, "we cannot be said materially to oppose the Romanists. They on the other hand agree with us in maintaining that CHRIST's death *might*, if GOD so willed, be applied for the removal even of these specific punishments of sins, which they call *temporal* punishments, as fully as it really is for the soul of the parson punished, or the removal of eternal punishment. *Further, both parties agree, that in matter of fact it is not so applied.* . . . As far as this then we have no violent difference of principle."

6. By using the term *adequate* compensation, the Churchman embarasses the theory. No one pretends that any adequate compensation can be offered by man to the justice of GOD. The humiliations and sufferings of the penitent are fruits of his compunction, and are graciously accepted as an imperfect satisfaction.

7. It is pretty evident that our contemporary feels it difficult to manage his Tractarian brother, and is forced to give him up. Let the above extracts account for his embarrassment.

8. We have given above the proofs drawn from the power of the keys, which extends to whatever impedes our entrance into the heavenly kingdom. St. Paul in the name of CHRIST pardoned the penitent Corinthian, and released him from the obligation of further penitential endurance.

9. The point is cleared up by the scriptural authorities, by the decrees of ancient councils, which authorize the granting of Indulgences, and by the perpetual practice of the Church. A Churchman, having for his motto, that the Church is the pillar and ground of truth, must not hastily suppose that she usurps a power not divinely intrusted to her. As to the gain of money, it is insidiously thrown in, after argument has been tried to no purpose.§ No money is required or received, by the present discipline of the Church, on occasion of the grant of Indulgences; and when money was collected, on such occasions, for the building of churches, and other religious or charitable objects, it could not reasonably be alleged against the power itself, although its exercise in this way lay open to abuses. It is unjust to go back to bygone times to attack the rightful use of authority on the score of abuses which have for ages ceased. In the particular case of Mr. Hardman, the Churchman alleges the gift of a farm by this gentleman, for the erection of a Nunnery. Of this we are not informed; but we are quite willing to credit our contemporary, who, however, well knows that this act of generous charity must have been performed without the least possible reference to the Papal indulgence, granted long afterwards as a mark of the Pope's high esteem of the piety of that distinguished gentleman, and to encourage the frequent reception of the Sacraments. No one would seriously allege this, as an instance of gain from Indulgences.

Every pretext for the weighty charges of blasphemy and imposture is taken away. The merits of JESUS CHRIST are acknowledged to be a complete—nay, an infinite ransom; the power of sacerdotal absolution is distinctly admitted; the *tantum quantum* code of penalties, in the Judaical sense, pointed out by the Churchman, is exploded; and the exercise of the power of Indulgences in general, and especially in the instance in question, is proved to be perfectly free from all suspicion of sordid gain; wherefore, instead of repeating the unbecoming language, which has justly given offence, it becomes the Churchman to cry—*Peccavi*; and seek indulgence.

10.—The Homily to the Bishops on Unity, and the address to the Pope, put in their mouths by the Churchman, reveal the *altum vulnus*. However, he should by this time have felt that unity is the want and tendency of the age, and that it is the Oxford cry, re-echoed from every direction. For his edification we subjoin some extracts from a late work of Rev. Frederick Wm. Faber, Fellow of University College, Oxford, who points out means for attaining to unity, somewhat different from those suggested by the ingenious charity of the Editor.

"I appreciate the magnificence of the idea of the papacy, and am not slow to admit the many blessings of which it has been the cause. . . The papacy certainly is a captivating idea in these days, for it seems a shorter road to the recovery of unity than any other.* . . Communion with Rome is, for manifold reasons, a great privilege; and the LORD rewards the Church when at unity with herself, by giving her a visible head in St. Peter's successor.† . . Schism strikes the Church speechless; unity restores to her the faculty of speech, and by a natural effort she speaks by St. Peter."‡

Instead of "blasphemies" hastily adopted and tortuously defended, let us have calm investigation, and straightforward, unequivocal expression of sentiment, and we may not despair of seeing the fond hopes of millions realized, the wounds of schism healed, and GOD glorified by the one homage of faith, and the one voice of praise.

* P. 413. † p. 609. ‡ p. 610.

In the above we find but one new argument, and that is contained in a timid allusion to the case of the incestuous Corinthian. But where is the proof that the incestuous Corinthian who was delivered over to Satan, was at the time in a state of pardon and favor with GOD? The editor of the Herald has stated the fact correctly: "St. Paul pardoned the penitent *and released him from further penitential endurance.*" To make the case available to the cause of Romish Indulgences, it should read thus: St. Paul pardoned the penitent, *and, after his pardon, still left him bound to divine justice for a debt of temporal penalties to be discharged either in this life or in Purgatory.*

Besides this, we see nothing worthy of remark; and have only to appeal to what we have written as a standing justification of the language which we were requested to explain.

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* The reference here is to an expression in our statement of the Roman doctrine, justified, as we think, by the language of Bishop Kenrick, but on which we said that we should not then insist, because we considered it unnecessary to the main issue.

§ Let it be *supposed* that the power of the Pope to abridge certain penal torments to which the justified are exposed in the next world, is a fable; would not the pretended exercise of the power as an encouragement to the distinguished benefactors of the Church, or as *a mark of the Pope's high esteem of their piety*, be an imposition on their credulity? We maintain the truth of the supposition, and on this ground count the grant of indulgences as now practised an imposture. It is singular that one who ordinarily shows no lack of intelligence, should continue to misunderstand our repeated explanations on this head.—*Ed. Churchman.*

The Secretary and General Agent of the Foreign Committee of the Board of Missions, has favored us with a revised copy of the proceedings of the Special Meeting of the Board, and requested us again to insert the Address, the former copy of which contained several typographical errors. We regret that we have been prevented, by previous arrangements, from complying with the request this week. Its appearance, however, in our next, will be a better time for the collection on Quinquagesima Sunday.

We have received a copy of "The Christmas Festival," a sermon delivered on the evening of Christmas day, in St John's Church, Charleston, by the Rev. P. H. Greenleaf, Rector of the Church. An eloquent discourse, and one from which we shall be happy to enrich our columns.

CLERICAL CHANGES.

The Rev. William P. Page, late a presbyter of the diocese of Western New York, having laid before the Bishop of this diocese a letter of dismission from the Bishop of the former, and been here received, has changed accordingly his canonical residence, and become the rector of St. James' Church, Goshen, Orange county.

The Rev. William F. Brand, deacon, has been transferred from the diocese of New York to Maryland, and is officiating in All Hallows parish, Anne Arundel county. Post office, Davidsonville.

In copying our brief remarks in relation to the present state of things in Boston, the Christian World says :

"We cut the above from the (New York) 'Churchman' of Saturday, the 4th instant, and while we are grateful for the warm commendation in which the editor speaks of our humble efforts, we owe it in justice to him, and also to ourselves, to say that he is mistaken in supposing it to be a *leading* object of this journal to aid forward the movement of which he speaks. The writer whom he quotes certainly has that object in view; but others connected with this establishment, while they wish him to bring out fully his view of the Church, are yet not quite willing to be held responsible for all he may advance; and certainly, the projector of this journal did not contemplate the movement in question; nevertheless, all who are connected with this journal agree with the writer of the article quoted by the Churchman, that the Church is an indispensable agent in the economy of God's grace, for converting the kingdoms of this world to the kingdoms of God's dear Son, and they do certainly regard it as a Divine Institution, and look forward with hope and intense longing, to the time when the broken body of our Lord shall be reunited, and there be for us again, 'one body, one faith, one Lord, and one baptism.'"

The impression which we had before received is not materially changed by this statement. The essay from which we quoted, though apparently editorial, is to be regarded as *expressing* the views of a particular writer; and as such we have referred to it. Others who are associated with him are "yet not quite willing to be held responsible for all he may advance," while at the same time, as is fair to presume, they sympathize to some extent in his general views. And that it is not a "*leading*" object of the journal to help forward "the movement" of which we have spoken, fairly implies that there *is* such a movement, that it is favorably regarded by the conductors of the journal, and that it is *an* object of the journal to aid it forward.

This is about the impression which we intended to convey. The writer from whom we have quoted evidently stands by himself in some respects. The other contributors to the journal, and those whose lectures are reported for it, are yet leaning the same way, putting out feelers in the same direction: and though there is much in the journal apparently at variance with the leading principles to which we have directed attention, yet there are expressions in many of its contributions, and a certain tone pervading the journal, to which we have been quite unused in the same quarter.

As the indication, therefore, of a tendency towards the reception of sound principles among a body of men who have very widely departed from them; as the indication of a new movement which, if wisely directed, may prove to be productive of happy and lasting effects, we commend the essay on our first page to the attention of our readers. We might have made from it several extracts of which we entirely approve; but this, as we remarked in our last, would be unsatisfactory to our readers, and we have therefore given the essay entire, in order that they may see its unsound as well as its sound points, the discouraging as well as the hopeful tendencies of the elements around us.

Our limits forbid further remark at present.

P. S. Since writing the above we have received, from an unknown source, the following communication, which puts the matter in a somewhat different light.

To the Editor of the Churchman.

New York, Feb. 13, 1843.

Dear Sir,—I am somewhat surprised at the stress which you lay upon the communications in the Christian World, and am inclined to infer that you are ignorant of the author of them, and in so believing I seek to inform you and your readers, that their minds may be disabused from that great importance which you seem to attach to them. The author is no more nor less than Mr. O. A. Bronson, whose erratic mind and able pen have been much wielded of late in philosophical speculations on politics and religion. Your comment on his article in hand you head as a "change of sentiment in Boston," which you mean to apply to the Unitarians. Now, sir, I am pretty well versed in what constitutes the sentiment in Boston, and as to the justness and truth of your inference, it is entirely mistaken. True, Mr. Bronson's article appears in a new Unitarian paper, established on the broadest and most liberal ground in accordance with the spirit of the denomination, and the special object and design of which is clearly defined in its prospectus. I understand that all communications of a strictly religious nature, and which have in their design the arresting the sinner, the irreligious, the merely moral man, to the great interest in the welfare of his soul, and to awaken especially in the heart of Unitarians, a more deep and fervent piety, whereby we shall cry unto the Lord, "What shall we do to be saved ?"—will be admitted into its columns : it is not therefore the design of the paper that all its communications should be stamped with the doctrines of Unitarianism.

As regards Mr. Bronson, he *does not claim to be a Unitarian*, is not in full fellowship with them, but claims to belong to them *only as a party*, in which he sees what is so congenial to his mind, that freedom of mind and thought, not bound in by arbitrary forms, creeds, and ecclesiastical associations; in *this* sense *only* does he call himself a Unitarian. Your remarks, therefore, Mr. Editor, in consideration of these facts, lose their force, inasmuch as they do not convey that radical (and to your mind scriptural) change in the Unitarian body which you have inferred. As far as Mr. Bronson's communications will tend to awaken Unitarian Christians to a deeper sense of their duties to their God and Saviour, although there may be much which cannot be assented to in their doctrine, will doubtless be heartily received, and by none more so than with the writer.

Very truly yours, W. I. G.

The intermediate examination of the General Theological Seminary was held on the Friday and Saturday of last week, in presence of the Faculty, and the following committee of the Board of Trustees :

The Rev. James Milnor, D. D.
The Rev. John M'Vickar, D. D.
The Rev. Hugh Smith, D. D.
The Rev. Thomas H. Taylor, D. D., and
The Rev. John M. Forbes,
Of New York, and
The Rev. Matthew H. Henderson, and
The Rev. Samuel Starr,
Of New Jersey.

The Senior Class was examined by the Professors of Systematic Divinity, and Ecclesiastical History; the Middle by the Professor of Oriental and Greek Literature; and the Junior by the Professor of Biblical Learning and the Interpretation of Scripture.

The Examination commenced on each day immediately after the Daily Morning Chapel Service, which is "The Daily Morning Prayer" of the Church; that and "The Daily Evening Prayer" being celebrated every morning and evening in the chapel.

At a meeting of the Standing Committee of the Diocese of New York, held on the 15th inst., the *Rev. Edward F. Edwards, Richard Townsend Huddart*, and *Charles D. Jackson*, (Deacons,) were recommended to the Bishop for Priests' Orders; and *Mr. George H. Houghton* was in like manner recommended to be received as a candidate for Holy Orders.

THE TRUE ISSUE.

We have read with interest the Introductory Address of Dr. Merle D'Aubigne before the Theological Seminary of Geneva, which is contained in the Quarterly Paper of the Foreign Evangelical Society for the present month, published by John S. Taylor & Co., for the Society, No. 15 Nassau street, New York. The theme of the author is what he is pleased to term "Puseyism:" towards the end he says:

"'Two systems of doctrine,' says Dr. Pusey, 'have now, and, probably, for the last time, met in conflict; the system of Geneva and the Catholic system.' We accept this definition. One of the men who have most powerfully resisted these errors, the Rev. W. Goode, seems to think that by the Genevan system, Dr. Pusey intends to designate the Unitarian, Pelagian, latitudinarian system, which has laid waste the Church, not only in Geneva, but throughout Christendom. 'According to Romish tactics,' says Mr. Goode, 'the adversaries of the Oxford School are classed together under the name that will render them most odious; they belong, it is said, to the *Genevan School.*

"Certainly, gentlemen, if the Unitarian School of England and Geneva were called upon to struggle with the semi-Papal School of Oxford, we should much fear the issue. But these divines will meet with other opponents in England, Scotland, Ireland, on the continent, and if need be, even in our little and humble Geneva.

"Yes, we agree to it; it is the system of Geneva, which is now struggling with the Catholic system; but it is the system of the ancient Geneva; it is the system of Calvin and Beza, the system of the Gospel and the Reformation. The opprobrium they would cast upon us we receive as an honor; three centuries ago Geneva rose against Rome; let Geneva now rise against Oxford."

This we have ever thought to be the true issue, and are happy to find Dr. Pusey supported in this view by one of his most able antagonists.

The Theological School at Geneva, of which M. D'Aubigne is President, is the grand European workhouse of the Foreign Evangelical Society of the United States, of the sentiments of which the New York Evangelist, the New York Observer, and other papers of the same class are a fair expression. "Many of our readers know," says the Quarterly Paper, "that the new Evangelical School of Theology at Geneva is sustained by the Evangelical Society of that city, by which in fact it was founded. And as that Society is one of the main channels through which the Foreign Evangelical Society of the United States operates in Europe, and contributes in the most direct manner to support that important Institution, our contributors cannot but take a lively interest in everything which concerns it." A significant fact, and a further confirmation of Mr. Goode's right to the place which Dr. Pusey has assigned him. Mr. Goode and his associates are thus seen to be cooperating in a Calvinistic movement, the springs of which are pulled by the bitterest opponents of the Church in America; and the Pelagian character of which is here at least well understood.

Bishop Whittingham has favored us with a second edition of his excellent discourses on "The Priesthood in the Church," enlarged by a preface and notes.

"Quare Impedit;" *A Letter to the Rev. Charles I. White, editor of the United States Catholic Magazine, relative to his article on the Christian Priesthood, in the January number of that periodical. By an American Catholic.* Baltimore: 1843, pp. 12.

We are glad of the publication of this pointed and vigorous pamphlet. It makes direct issue on Catholic grounds with Romanists, one collateral advantage of which will be the diversion of intestine controversies from the Church.

The Patent Capillary Pen.—This pen, we are told, when once dipped in the ink is capable of writing a long letter down three sides of a sheet of paper and possesses a superior elasticity to any ever yet produced. How this may be, we cannot say, but this we can say, that the "Patent Capillary Pen" has pleased us much more than any metallic pen we ever attempted to use, and stands more chance than any other of rivalling our old favorite "the goose quill." It may be had, together with an improved description of inkstands and other stationery, of George C. Morgan, once an active member of the Protestant Episcopal Press, at C. Bartlett's, 225 Pearl street.

Alumni of Union College.—We have received the "Proceedings of the Decennial Anniversary of the Class Graduated in 1832." Instead of Decennial Anniversary, we should have said the *Decenniversary*, but we submit to authority and usage. The proceedings were marked with interest, and among them is a touching elegiac poem, commemorative of the deceased members of the class that graduated in 1832, by the Rev. J. W. Brown, the author of Christmas Bells, &c.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests to be informed, as early as practicable, what consecrations of churches will be expected, and when it is supposed they will be ready.

TO CORRESPONDENTS.

"Tyro" and "Via Tuta" are declined.

"H. L. F." and "L." are in type.

The Colonization Society has, we believe, its proper organs, which supersedes the necessity of publishing appeals and statements respecting it in our journal.

The valuable communication in relation to the case of Mr. M'Mechin, of Virginia, will appear in our next.

INTELLIGENCE.

DIOCESE OF WESTERN NEW YORK.

Consecration.—Trinity Church, Buffalo, was on Thursday, the 19th of January, consecrated to the service of Almighty God, by the Rt. Rev. Dr. DeLancey, in presence of divers of the clergy and of a very large congregation. The request to consecrate was read by the Rev. Dr. Shelton of Buffalo, and the sentence of consecration by the Rev. C. S. Hawks, the rector of the Church. Prayers were read by the Rev. Mr. Bolles, of Batavia, assisted by the Rev. Mr. Windsor, of Lockport, who read the lessons. The Rev. Mr. Campbell, of La Grange, also was present. The sermon was preached by the Bishop. The erection of this neat and beautiful church, in these trying times, reflects great credit on the energy, liberality, and zeal of the pastor and people, and they have their reward in the success of the experiment. We understand every pew in the church is taken. They start with a handsome edifice, a full congregation, a church free from debt, and its financial affairs upon an admirable basis, (see the plan recommended in the Diocesan Journal of 1840, p. 45,) which ensures a support for the clergyman in a way most suitable to his office, and most easy and equal to the flock.

Institution.—The next day, Jan. 20th, the Rev. Cicero S. Hawks was instituted the Rector of the Church, in the solemn and appropriate service provided for such occasions. Prayers were read by the Rev. Mr. Windsor, and the institution service performed and the sermon preached by the Bishop. Many hearts glowed and many eyes watered on witnessing this most impressive mode of connecting the pastor and his flock, and in the view of the solemn and searching responsibilities of the pastoral office which the services develop to the minds of both parties.

Confirmations.—On Sunday morning, Jan 22d, the Bishop preached and confirmed *fourteen* persons in St. Paul's Church, Buffalo, prayers and the confirmation preface being read by the Rev. Dr. Shelton, the Rector of the Church; and on Sunday evening the Bishop preached and confirmed in Trinity Church, *twenty seven* persons. Prayers were read by the Rev. Dr. Shelton, and the confirmation preface by the Rev. Mr. Hawks. The Rev. Mr. Windsor also was present. In the afternoon services at St. Paul's, the Rev. Dr. Shelton read prayers, and the Rev. Mr. Windsor preached. The Bishop visited also in the morning the large Sunday school of St. Paul's, and briefly addressed the children.

The condition and prospects of the Church in Buffalo are truly gratifying; and the services above briefly detailed, new as some of them were to the great body of the people, have given to the cause an impetus which we think will long be felt for her good as evincing the peculiar adaptation of her religious offices to solemnize, impress, and edify the people through their hearts and judgments. May the spiritual harvest be an hundred fold!

DIED,

In Schenectady, on Christmas morning, James C. Duane, Esq., aged 73. We have been favored with the following sketch of the character of this venerable servant of the Lord, drawn by the Rev. Mr. Williams, the rector of St. George's Church, Schenectady, of which the deceased was Senior Warden for nearly forty years. The sketch is the conclusion of a sermon preached on the Sunday morning after Christmas, on the character of Simeon, which is contained in the second lesson of that morning's service.

"My brethren, there can be little need of many words from me to point out the beautiful coincidence of the character of the pious Israelite with that of him, whose death, to us most sudden, brought such sorrow to our Christmas morning. I am sure that your own hearts have all along felt all the coincidence, and made every application for themselves. Yet a few words may be permitted me.

"The loss of such a man as the late Senior Warden of this church, is no ordinary loss; nor is it to be passed by with ordinary notice. I speak not now of the sacred relations of domestic life. These are consecrated to the sanctuary of home, and the communion of mourning hearts. I speak of him as a Christian man—a servant of God—a member of the body of the Crucified: and here it is, that I bear my testimony not so much before as with you all.

"Brethren, we all knew him to be a 'just and a devout' man. Uprightness was the rule and habit of his life: and when was the duty resulting from the station in which God had placed him, that was not conscientiously discharged ? When was the obligation arising from his relations as a Christian man that was not owned and acted on ? Deeply attached, and on principle, to that Apostolic Church in which he had been born and reared; and through which as the channel of bestowment he had received the grace of God, he was to her a faithful son. His place in the sanctuary was rarely vacant, and only when infirmity forbade his presence; his place at the altar never. And good proof of this devout esteem for the bread which came down from heaven, and which 'nourishes soul and body unto everlasting life,' is found in the fact, that one of the last thoughts which occupied his mind before he passed away from the visible world, was that of joining in the Christmas communion of the Church militant on earth. A higher than any earthly communion indeed was his that day. At a better altar did he stand than any here on earth. A place was vacant amid the faithful here below, but a blessed spirit had joined the saints in Paradise. A voice long heard was silent in the hymn sung here, but another voice was added to that chorus of angels and archangels who praise and magnify God's holy name; and evermore shall it join in that threefold hymn of endless praise, which ever rises up before the triune God.

"We all know too that he had 'seen the salvation' of God: and no one who knew him can doubt but that he was looking toward and expecting his departure.—Whence, unless from the salvation of the Lord, which is the indwelling of Christ in a faithful soul, was that holy serenity, and lovely evenness of temper and of spirit, which so remarkably characterized him of whom I speak ? Whence came that schooling of the soul, which resulted in such an exhibition of the ripeness of Christian peace and love ? Brethren, the question is no difficult one to answer. It was from faith—the faith of the Gospel, which working in the believer's soul, assimilates it to the spirit of its Lord and Master.

"Had words been written expressly to delineate his character, better could not have been selected, than St. James make use of to describe the heavenly spirit that dwells in every Christian breast : 'The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.'

"Meet was it then, that he, whose life was such a showing forth of Christian peace, should go to the blessing of the peacemakers, on that glorious day, which yearly dawns as a memorial of peace to a distracted earth. Meet was it, that the remains of him who had attained by grace that childlike gentleness which Christ commands, should have been committed to the trust of holy ground, on that day when we commemorate the innocence of the first flowers of martyrdom. Meet was it, that one to whom no summons could be sudden, in that it was not unexpected and unlooked for, should have been spared all lingering pain and slow disease, and be removed by what comes as near translation as any death can come. Meet was it, that it should be said of him, 'Lord, now lettest thou thy servant depart in peace.'"

DIED,

At Brooklyn, on the 5th inst., James Stryker, Jun'r, in the 16th year of his age, a son of Judge Stryker, late of Buffalo. This excellent youth gave early indications of useful and distinguished manhood. Combining an amiable disposition and studious habits, with an acute and inquiring mind, he was an apt and accurate scholar; and had already made large attainments in classical literature and general science. By all who knew him, he was esteemed and respected for his noble qualities and intellectual strength. But he was especially endeared to his family and friends by his piety and devotion of himself to God. With child-like simplicity and reliance, he committed his hopes for the future to his Saviour; and in his attachment to the Church of God, in his enjoyment of its Services and Communion, in the correctness and consistency of his daily deportment, and in his humility and heavenly-mindedness, he manifested the grace and faith of a matured Christian. He seemed thus to be ripened for a better world, and God called him suddenly to Himself. During a severe and distressing illness he was sustained by his hope and trust in Christ, and at the last serenely and without a struggle his soul passed to its heavenly rest.—*Communicated.*

CALENDAR.

FEBRUARY.

19. Sexagesima Sunday.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday.

MARCH.

1. The First Day of Lent, commonly called Ash Wednesday.
5. First Sunday in Lent.
8. }
10. } Ember days
11. }
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Fourth Sunday in Lent.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. Septuagesima Sunday, February 12, confirmed 19 in Emmanuel Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

CHURCH OF THE REDEMPTION.

The Right Rev. B. T. Onderdonk is expected to officiate on Sunday morning next, in the Church of the Redemption, and admit a deacon to the order of priesthood. The clergy of the Church not otherwise engaged, are invited to attend.

In the evening the tenth of the series of Sermons to the Young will be preached in the same Church, by the Rev. E. Y. Higbee. Feb. 18, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *Examination of the Theory of Professor Bush which affirms that the Millenial State of the Church is already Past. Repeated by special request.*

Episcopalians generally, are respectfully invited to attend. Feb. 18, 1843.

ACKNOWLEDGMENTS.

VANDEWATER STREET FRENCH CONGREGATION.

The subscriber gratefully acknowledges the receipt of the following donations for defraying expenses, and the poor:

From Rev Dr Milnor, $3; from Robert Walker, $2.

Further donations are respectfully solicited, and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of

C. H. Williamson,
Feb. 16, 1843. 35 Murray street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Swords, Stanford & Co, a bundle of second hand clothing. From a long tried friend, $10.

Lot Jones, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

February 15, 1843.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following sums for the benefit of the poor:

From E R U, through Swords, Stanford & Co, $10.

Mrs S Holmes, a bundle of clothing and $1.

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 20 John street; at the office of the Churchman, 111 Nassau street; or with

Jesse Pound, 27 West Washington Place.
New York, Feb. 16, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By the hands of Swords, Stanford & Co, from E R U, $10; by the same hands, from Z $10; by the same hands, for the infant school, from Z, $10; by the hands of Mr. Butler, from D A Cushman, Esq, for the poor, $10.

Further donations are respectfully solicited, and may be left with Mr Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or with the Missionary, Benj. Evans,
February 15, 1843. 360 Broome street.

CITY MISSION INFANT SCHOOL, NO. 1.

The Treasurer of the Infant School attached to the Church of the Holy Evangelists, gratefully acknowledges the following donation.

By Miss Battin, from Mrs Joshua Jones, $10.

L. H. Blunt, Treasurer.
New York, February 16, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

Through Charles Seymour, treasurer of the Diocese of Western New York, from St Mark's ch, Hunt's Hollow, $2 08. Sunday school scholars of Grace ch, Lockport, (for distribution in Western N Y,) $2. St Mark's ch, Le Roy, (for distribution in Western New York,) $3. Grace ch, Lyons, $5. Received from four annual subscribers, $14. Total amount, $26 08.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, February 16, 1843.

The FUND for AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From St Luke's ch, Mechanicsville, Rev R Hubbard, rector, $3. St Matthew's ch, Bedford, Rev A H Patridge, rector, $2 14. Zion ch, Louisville, Rev A B Beach, rector, $15. St John's ch, Delhi, Rev George Waters, rector, $10. St Paul's ch, Albany, Rev W J Kip, rector, $20. St George's ch, Newburgh, Rev Dr Brown, rector, $17. St Paul's ch, Waddington, Rev J A Childs, $4. Total amount, $71 14.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y,
February 15, 1843. 55 Water-st.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Through Charles Seymour, treasurer of the Diocese of Western New York, from Sunday school scholars of St John's ch, Canandaigua, $2 46. Christ ch, Bridgwater, $1 50. Grace church, Waterville, $1. Sunday school scholars of Grace ch, Lockport, $1. St Mark's ch, Hunt's Hollow, $1 57. T W H donation, $0 25. From Miss Catharine B Watlington annual, $1. Two annual subscribers, $2. Total amount, $10 78.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John-street.
New York, February 16, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Luke's ch, Brooklyn, Rev J W Diller, rector, $3 51. Christ ch, Poughkeepsie, Rev Dr Reed, rector, by the hands of J F De Peyster, Esq, $22 56. St Paul's ch, Albany, Rev W J Kip, rector, $20. St Paul's church, Waddington, Rev John A Childs, $5 09. Total amount, $51 16.

C. N. S. Rowland, Treasurer,
February 15, 1843. 55 Water-st.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Feb. 9, has received the following contributions, viz.:

Through Charles Seymour, Esq, treasurer of Diocese of Western N York, St John's ch, Canandaigua, $11 50; Sunday school of do, $1 27; Trinity ch, Utica, $46 95; St John's ch, Mount Morris, $59; St Paul's, Syracuse, $22 63; Trinity ch, Geneva, $93 96; Christ ch, Binghampton, $12; St John's ch, Hammondsport, $3 63; St Peter's ch, Westfield, $3; Zion ch, Pierrepont Manor $20 75; Zion ch, E Bloomfield, $5 09; Trinity church, Centrefield, $4 91; St Mark's ch, Hunt's Hollow, $3 23; Christ ch, Manlius, $5; Sunday school of Grace church, Lockport, for the west, $2; Grace ch, Lockport, $6; Zion ch, Greene, $5; Grace ch, Utica, $32; Christ ch, Oswego, $15; Miss Wilson of Richmond, $2; St Paul's ch, Owego, for Flint, $4 63; St Mark's ch, Le Roy, $15; St James' ch, Batavia, $11; Grace ch, Rochester, for Homer, Mich, $15; St Paul's ch, Oxford, $10; Grace ch, Lyons, $5; Trinity ch, Elmira, $3 57; St Andrew's ch, N Berlin, $12; St Peter's ch, Bainbridge, $6 50; St Peter's ch, Auburn, for Akron, $12; St Michael's ch, Gennessee, $20; Zion ch, Avon, $2 22; St Paul's ch, Lewiston, $2; Zion ch, Rome, $5; Zion ch, Fulton, $1—$480 32. St Andrew's ch, Northfield, Ct, per Rev Dr Croswell, $4; Epiphany offering at chapel of St Paul's College, College Point, N Y, $30; collection in St Paul's ch, Brookfield, Ct, per Rev E J Ives, $18 56; from a friend to the cause in Connecticut, one half, $7 52; G W Peck, Flushing, L I, $1; Christmas offerings of Sunday school of St John's ch, Georgetown, D C, one half, $4 18; through F H Stimpson, R A, Boston, a friend for Illinois, $5; a friend, by C Stimpson, $5; Christmas offerings of Sunday school of Immanuel ch, Bellow's Falls, Vt, $6; ladies' circle of industry, do, $20; Mrs T G Fessenden, $5—$41. Total, $586 56.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
Feb. 15, 1843. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Thomas C Butler, Esq, from C Seymour, Esq, treasurer, from Christ ch, Manlius, W N York, $5; Trinity ch, Utica, for Texas, $2 34; for Africa, $2 35; Waterville, for church at Galveston, $0 50—$10 19. From St John's ch, Waterbury, Ct, per Rev J L Clark, rector, for education of S M, Africa, 4th payment, $20; for education of T C B, Africa, 3d payment, $20; education of J L C, Africa, 2d payment, $20; education of T J S and S H S, Africa, 2d semi-annual payment, $20—$80. weekly offerings of Grace ch, Sunday school, Providence, R I, for ed of John A Clark and George S Wardwell, Africa, per Henry Barton, Supt, $10; Juvenile Sewing Society of same church, for ed of Eleanor S Vinton, Africa, 2d payment, $20—$60. Sunday school Christmas offerings of St John's ch, Georgetown, D C, Rev C B Butler, rector, one half, $4 18; collection at St Andrew's ch, Phil, at a general missionary meeting, $226—also a gold chain and two rings from plate at same collection; from Mrs E Beirne, Huntsville, Ala, per Rev Dr Tyng, one half, $11 25; from ladies' sewing society, Powhattan co, Va, $13; from different persons in same county, per Rev J M Massey, $8—$21. From Mrs Louisa Hedgman, Stafford co, Va, per Rev Dr Minor, one half, $1 50; From St Matthew's ch, Wheeling, Va, Rev Wm Armstrong, rector, through Rev Dr Milnor, $16 50; Sunday school Christmas offerings, one half, $3 50—$20. From J S Sarver, Gambier, O, $5; from a friend to the cause, Ct, one half, $7 50. Total, 446 62.

J. Smyth Rogers, Treasurer.
New York, February 15, 1843.

WANTED,

A PERSON to take charge of the Classical Department of a Boarding School for Boys, on the Hudson river, between 30 and 40 miles from New York. The best of certificates as to qualifications, &c., will be required. Apply to H. L. Norris, 32 Vesey st., between three and four o'clock of each day, except Sunday.

Feb. 18—tf

A SMALL Episcopal family would like to take a house either up or down town, and board an Episcopal clergyman and his family, or any other respectable family, on reasonable terms. Best of references given. Address B. R, Box 658 Lower Post Office.

New York, Feb. 18, 1843.

THE PRIESTHOOD IN THE CHURCH. *New Edition.*—The subscriber will publish to-day "The Priesthood in the Church," set forth in two Discourses, by the Rt. Rev. W. R. Whittingham, D. D., Bishop of Maryland—second edition, with a preface, additional notes, &c.

This edition will be sold at a reduced price, and the usual discount given to the trade.

KNIGHT & COLBURN,
174 Baltimore st., east of Charles.
Feb. 18—3t

THE PRIESTHOOD IN THE CHURCH.

TWO Discourses, by the Rt. Rev. Bp. Whittingham. Second edition, with a preface and additional notes. Just received, and for sale at this office. Feb. 18.

JUST PUBLISHED,
THE AMERICAN REVIEW & METROPOLITAN MAGAZINE,
No. 1 for January, 1843.

This work will be published once every two months, in octavo numbers of one hundred pages each, at three dollars per annum, in advance.

Subscriptions received at this office. Feb. 11.

THE PULPIT. Sermons by Eminent Living Divines. Vols. XLI and XLII., 8vo.

Library of the Fathers. Vol. IX., containing the Homilies of St. John Chrysostom on the Statutes, or to the People of Antioch. Vol. X. contains Tertullian; vol. I, Apologetic and Practical Treatises.

The Life and Defence of the Conduct and Principles of the Venerable and Calumniated Edmund Bonner, Bishop of London; in which is condensed, The Best Mode of again Changing the Religion of this Nation; by a Tractarian British Critic; 1 vol., 8vo.

The Bishop of Exeter's Charge, delivered at his Triennial Visitation, in June—September, 1842.

A Sermon, preached at the Visitation of Henry, Lord Bishop of Exeter, by George May Coleridge, A. M.

The Anglo Prussian Bishopric of St. James, in Jerusalem; translated from the German of the Rev. W. Hoffman.

Illustrations of the Liturgy and Ritual of the United Church of England and Ireland: being Sermons and Discourses, selected from the works of Eminent Divines who lived during the seventeenth century; by James Brogden, M. A.; 3 vols., 8vo.

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Feb 11.—3tS

ILLUSTRATED EDITION OF THE
BOOK OF COMMON PRAYER.

I HAVE appointed Mr. Henry M. Onderdonk, Mr. John H. Little, and Mr. John Dugan, as Special Agents to obtain subscribers to this work, in the city of New York; and having been expressly authorized by me to receive the amount of subscriptions in advance, they are supplied with certificates signed by me, to be given to such subscribers.

The holders of certificates thus signed by me, will alone be entitled to the privilege I have offered to subscribers in advance, amounting to $1 75 in their favor.

Feb. 11. H. W. HEWET.

RECENTLY PUBLISHED, BY
JOS. ROBINSON, BALTIMORE,

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IN PRESS,

The Book of Ratramn, the Priest and Monk of Corbey, commonly called Bertram, on the Body and Blood of our Lord. To which is added, an Appendix containing the Saxon Homily of Ælfric.

Feb. 4—4t

THE BRITISH CRITIC, AND QUARTERLY THEOLOGICAL REVIEW,
FOR JANUARY, 1843,
JUST RECEIVED PER CALEDONIA.

Contents.

1. St. Anselm and William Rufus.
2. Mrs. Trollope's Italy.
3. Monumental Devices and Inscriptions.
4. Dante, and the Catholic Philosophy of the Thirteenth Century.
5. The Rev. D. T.K. Drummond's withdrawal from the Church.
6. Williams's Poems, The Cathedral, &c.
7. Church Authority.
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9. Agricultural Labor and Wages.
10. Episcopal Changes of the Past Year.
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Terms—$125 per annum, payable half yearly in advance. If 6 scholars are secured by the 15th of March, the school will be opened in April.

Reference—Dr. Seabury, Editor of the Churchman. Feb. 4.

ILLUSTRATED EDITION OF THE BOOK OF COMMON PRAYER.

THE publisher of this work, anxious that there should be no possible misunderstanding as to the terms upon which it is offered to subscribers, begs leave to state to the public the following conditions, which will be strictly adhered to. Single numbers of the work will be delivered to subscribers at 31¼ cents, each payment to be made on delivery. Those who subscribe $6 in advance for the Prayer Book, or $12 for the two volumes of Prayer and Commentary, will receive with the last number of each volume a morocco cover, richly embossed, with a view of the exterior and interior of Trinity Church, New York; or if preferred, the cover will be finished with a richly embossed margin alone. These covers are to be of the very best Turkey morocco, and the subscriber can designate the color preferred. The advantages thus offered to the subscribers who pay in advance, will be $1 75, thus estimated: they get the work for 25 cents less than other subscribers, and also obtain a handsome cover in which to bind their volumes, worth at least $1 50 each.

In order that all subscribers may receive the advantage due to their liberality in extending an early patronage to an undertaking which involves a heavy expenditure, and which it is believed will prove an honor to the country, the assurance is hereby given that the work, when completed, shall not be sold to non-subscribers under an advance of about 33⅓ per cent., that is, the volume and cover, which will cost subscribers in advance only $6, will cost non-subscribers $7 75. H. W. HEWET,
February 4, 1843. 281 Broadway.

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POETRY.

For the Churchman.

Mr. Editor,—In a recent perusal of the Biography and Poetical Remains of the late Margaret Miller Davidson, by Washington Irving, I met with many effusions which breathe a devotional *spirit*, far beyond her years. These gems are rather too long for your valuable columns, and I have therefore selected one of the fragments, which I solicit you to transfer to the Churchman as a relic of one (alas! for her survivors) prematurely elevated to a higher sphere. VIOLA.

THE NATURE OF THE SOUL.

The spirit, what is it? Mysterious, sublime,
Undying, unchanging, for ever the same,
It bounds lightly athwart the dark billows of time,
And moves on unscorched by its heavenly flame.

Man owns thee and feels thee, and knows thee divine;
He feels thou art his, and thou never canst die;
He believes thee a gem from the Maker's pure shrine,
A portion of purity holy and high.

'Tis around him, within him, the source of his life,
Yet too weak to contemplate its glory and might;
He trembling shrinks back to dull earth's humble strife,
And leaves the pure atmosphere glowing with light.

Thou spark from the Deity's radiant throne,
I know thee, yet shrink from thy greatness and power;
Thou art mine in thy splendor, I feel thee my own,
Yet behold me as frail as the light summer flower.

I strive in my weakness to gaze on thy might,
To trace out thy wanderings through ages to come,
Till like birds on the sea, all exhausted, at length
I flutter back weary to earth as my home.

Like a diamond when laid in a rough case of clay,
Which may crumble and wear from the pure gem enclosed,
But which ne'er can be lit by one tremulous ray
From the glory-crown'd star in its dark case reposed.

FROM BISHOP KING'S DISCOURSE CONCERNING THE INVENTIONS OF MEN IN THE WORSHIP OF GOD.

OF PRAISES.

SECT. I. *What the Holy Scriptures prescribe concerning them.*

First, as to the praises of GOD, the Scriptures both of the Old and New Testaments require the use of the Psalms, in offering up praises to GOD. We find in the Old Testament, 2 Chron. xxix. 30, Hezekiah the king, and the princes, commanded the Levites to sing praises to the LORD with the words of David and of Asaph; and they sang with gladness. This command of Hezekiah proceeded from GOD, and was approved by him. The same way of praising GOD continued in the Jewish Church till our Saviour's time: and after that, we have yet a more positive command for the use of them by the apostle, Ephes. v. 19.—Speaking to yourselves in psalms and hymns, and spiritual songs. And Col. iii. 16. Let the words of CHRIST dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing and making melody, with grace in your hearts, to the LORD. I think there is no room to doubt, but by the psalms, etc., in these places, is meant the book of Psalms, which the Holy Ghost has left for this purpose to the Church.

II. Though the Scriptures recommend to us singing of psalms, yet in some cases they allow us to say them. I shall not insist on those places of Scripture that seem to require us to do so, such as Psalm cxviii. 2. Let Israel now say, that his mercy endureth for ever: Let the house of Aaron now say,—and let them that fear the LORD now say, etc.; because these expressions, being poetical, may be so interpreted, as to mean singing; though there is no necessity of restraining the general command of saying or speaking the praises of GOD to singing only. We find in Scripture several sacred hymns; particularly of Hannah, the blessed virgin, Zacharias, and Simeon, and the saints in heaven, Revel. vii. 12, and xi. 17, which are said to have been *said* by them respectively; and the circumstances in the story do not make it probable that they were sung. From all which we may reasonably infer, that where people can sing, they are obliged to do it, in obedience to GOD's command: but where, through any defect of nature or art, they cannot sing decently, they may be dispensed with saying. Only, people ought not by this indulgence to be encouraged to neglect singing altogether; or to think that GOD doth not require it of them, when by a little pains or industry they may attain to the art of decently performing it in his service.

III. It is certain, the word of GOD recommendeth to us psalms and hymns in prose, for our praising GOD. If we look into the songs of the Blessed Virgin, of Zacharias, or Simeon, we shall find them all in prose; and such are the songs of the blessed, which they are represented singing, in the Revelations, particularly chap. v. 9, and xv. 3. As to the Hebrew psalms, it is evident that they are poetical; but the poetry of them consists rather in the style and manner of expression than in any certain measures of verses; which those that have searched most narrowly into them, have not yet been able to discover so as to satisfy an indifferent reader. But whatever poetry there may be in them, we cannot find, by any ancient translations which were made use of by the Church, in our Saviour's, or his apostles' time, or in the ages immediately following, that they or the first Christians did sing anything in verse; but we are sure that they sung hymns in prose: so that we have no certain scriptural warrant for the use of verse or metre in the praises of GOD.

Perhaps some may fancy that verse or measure was not in use in those countries, and that therefore they sung their songs in prose; but this is a mistake; poetry and verses were then in those places where the Psalms were translated in great request, and at the highest perfection, when the New Testament was penned, and yet we have no example therein of their use in the praises of GOD.

And it is very manifest that this proceeded from choice, not necessity: for if the Holy Ghost had thought verse necessary for divine psalms, we may presume he would have inspired some of the holy men in Scripture, when extraordinary gifts were so common, either to translate the psalms of the Old Testament into verse, or else to compose some of the other hymns that are recorded in the New, after that way; but neither of these having been done, it is at least a presumption that we may praise GOD as acceptably in prose as in verse.

And there is one thing further to be considered, that the prophets of the heathen, who pretended to be inspired, generally wrote their prophecies, and their hymns to their gods, in verse. We know not but this may be one reason why the Holy Ghost thought fit that such as were inspired by him, should decline that way of recording their prophecies and praises.

IV. As the Scriptures prescribe us the use of psalms in the praises of GOD, so they encourage us to offer those praises by way of responses, or answering: for this, we have the best examples that can be desired, even the blessed angels and glorified saints: so Isa. vi. 3. And one cried unto another, holy, holy, holy is the LORD of hosts! And the Church triumphant through the whole Revelation, is (I think) constantly represented praising GOD after this manner. So, chap. vii. 9, where the multitude that represent the people, cried out with a loud voice, (verse 10,) Salvation to our GOD which sitteth upon the throne, and to the Lamb. And then the angels and elders, who represent the clergy, perform their part, (verse 12,) saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our GOD.

They are represented the same way, answering one another, chap. xix. 1. I heard a great voice of much people in heaven, saying Allelujah; this they repeat; (verse 3) then the twenty-four elders (representing, as before, the clergy) answer (verse 4) Amen, Allelujah. Then (verse 5) a voice came out of the throne, saying, praise our GOD. Upon which (verse 6) the people resume their part, and answer, Allelujah, for the LORD omnipotent reigns. I make no question but this is taken by allusion from the manner of the Church's praising GOD on earth; and there is nothing in it, but what is agreeable to St. Paul's command of teaching and admonishing one another in psalms, and hymns, and spiritual songs; which supposes every one to have a share in them, either by turns, or by bearing a part.

It is observable, that the psalms contain many excellent instructions and exhortations, as well as praises and prayers, and therefore St. Paul recommends them to Christians for their mutual instruction and admonition. It was common, therefore, for one to sing, and the rest to hearken to their instruction and edification, as appears, 1 Cor. xiv. 31. For ye may all prophesy one by one, that all may learn and be comforted. Prophesying here, (as we may find from the 26th verse of this chapter,) includes psalms, as well as doctrines, tongues, revelations, and interpretations; and the praising GOD, one by one, or by turns, amounts to praising him by way of responses or answering: and though these prophets were inspired, yet it is plain they acted in this according to the settled order of the Church, (verse 32,) as in all the Churches of the saints; and these inspired prophets thus praising GOD one by one, is an unquestionable precedent that GOD approves this way in his praises.

This way of praising GOD, by answering one another, is the most ancient we find in Scripture. For thus Miriam praised GOD, Exod. xv. 21. And Miriam answered them, sing ye to the LORD, for he hath triumphed gloriously, etc. And the last song recorded in Scripture is of the same sort, Rev. xix. as is before mentioned.

I reckon the songs with which the women of Israel received Saul, 1 Sam. xviii. 7, to be religious, and there it is expressly said that they answered one another: and chap. xxi. 11. Did they not sing one to another, etc. But whether these songs were religious or no, it is certain that the frame and composition of some psalms are such, as plainly discover that they were designed to be sung in parts, and as much is owned by the best commentators: such are the 24th and 118th psalms.

It is to be observed that the law of Moses neither prescribes psalms in the praises of GOD, nor singers, nor the way of singing: these all, therefore, are parts of natural religion, and indeed more ancient than the law, as appears by Exod. xv. What, therefore, we find in the Old Testaments concerning these, is either from the immediate prescriptions and revelations of GOD by his prophets, or from the dictates of nature, and not any part of the ceremonial law. And it is obvious that natural necessity will teach any considering man this way of alternate singing or answering in parts; for if the songs be long, as some of the psalms are, no one man's voice can hold out to the end.

V. The holy Scriptures recommend to us the use of instruments in the praises of GOD; the psalmist frequently uses and recommends them, and the whole book of psalms is concluded with this advice, psalm cl. 3. Let them sing praises unto him with the timbrel and harp. Thus religious persons were taught to praise GOD before the law, Ex. xv. 20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels, etc. And thus the blessed in heaven are represented praising GOD, Rev. v. 8, and xiv. 2. The writers of the New Testament recommend to us the psalms, which were the hymns of the Jewish Church, and command us to sing them, and it is observable that the word we render sing, James v. 13, originally implies singing with an instrument. Now if they had not approved the Jewish way of singing them, which was with instruments, they would not have used a word that imported it; nay, it is not to be doubted, but they would have cautioned us against it; but the use of instruments (as I have showed before in the case of Miriam) being no part of the ceremonial law, but antecedent to it, ought not to cease without some command or precept condemning it.

VI. Lastly, the Scripture requires that we understand the praises we sing to GOD; and this warrants our translating them into the vulgar tongue: it is a duty therefore incumbent on the governors of the Church, to procure the psalms to be translated for the use of the people under their charge, and they may expect the assistance of GOD's Spirit when they attempt it, in obedience to his command. But if through human frailty, any mistake, not contrary to faith, should creep in, this ought to be no exception against the use of the translation, since there are such mistakes both in the Syriac, Greek, and Latin translations, some of which are of great antiquity, and were used by our Saviour himself, and his apostles.

These are the directions the Scriptures give us for the performance of this first part of the worship of GOD, which consists in praises, and the manner we find them offered to him by his saints.

SECT. II. *The manner of praising God publicly, which is prescribed and practised by our Church.*

Now as to the manner of offering praises in our Church, it is to be considered,

1. That we are directed to praise, glorify, and confess to GOD every day, in a certain number of psalms of his own appointment, out of the Old Testament; and then in such hymns as are recorded in the New: and to these there are added such other hymns, confessions of faith, and thanksgivings, as will appear by and by to be agreeable to the general directions of Scripture.

But inasmuch as the mystery of the Holy Trinity is more explicitly revealed to us under the Gospel, than it was to those under the law, therefore our Church has thought fit to require us with every psalm and hymn to intermix, Glory be to the Father, to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: to signify that we believe that the same GOD was worshipped by them as by us, the same GOD that is glorified in the psalms, having been from the beginning Father, Son, and Holy Ghost, as well as now: so that our ascribing this glory expressly to the three persons in whose name we are baptized, ought not to be taxed as any real addition to the psalms, it being only used as a necessary expedient to turn the Jewish psalms into Christian hymns, and to fit them for the use of the Church now, as they were before, for the use of the synagogue; which practice I presume can give cause of exception to none but Socinians.

2. Our Church orders these psalms to be either sung or said, as the people are able to offer them; not being willing to lay a greater restraint on them than the Scripture has done; in which (as I have already showed) we have examples for both these ways of praising GOD.

3. They are proposed to us in prose, without any other alteration from the original than what was necessary to make them intelligible in our language.

4. The people are allowed to bear their part in them, and either to sing or say them by way of answering: this is according to the Scripture examples, but it is not imposed, except in a very few cases.

5. Our Church permitteth the use of some grave musical instrument to regulate the voices of those that sing, and to stir up their affections, which are the natural effects of music, and seem more requisite in northern countries, where generally people's voices are more harsh and untuneable than in other places; but this is not imposed in any congregation, nor doth any rule of our Church require it, and therefore it is at the people's choice, whether they will use the help of these instruments or no.

6. This, then, is the care our Church has taken, for the public performance of the praises of GOD; and if we bring grace in our hearts, and an inward sense of the majesty of GOD, and of his mercies towards us, when we come to join in them, which is our part and duty to do, who can say that GOD's praises, thus celebrated, are not according to his commands, and acceptable to him? I think it sufficiently plain, that they are agreeable to the Holy Scriptures, which ought to be our rule for this, and all other parts of GOD's worship.

I think no more necessary, therefore, on this head, but with all earnestness, to beseech you who are of our communion, to consider how great and important a part these praises are of the worship of GOD, and to apply ourselves with all diligence and holy zeal to the performance of it; for we never come nearer the employment of the blessed, than when our hearts and mouths are filled with the praises of our GOD.

SECT. III. *The Dissenters' manner of praising God in public.*

And now as to you, my friends and brethren, who dissent from this worship of ours, give me leave with all calmness to examine how you perform this great work of praising GOD; and I desire you to compare your own practice in your public assemblies, with what you find in your Bibles concerning this duty.

I. Your directory determines it to be the duty of Christians to praise GOD publicly, by singing of psalms together in the congregation, and that in sing psalms the voice is to be tuneable and gravely ordered; and lastly, that it is convenient that the minister or some other fit person, appointed by him and the other ruling officers, do read the psalm, line by line, before the singing thereof; and your common practice is [illegible] the minister or clerk first reading each line, and the people singing it after.

II. Before I proceed to make any observations on these rules and practice, to prevent mistakes, I desire you to observe,

1. That I do not condemn the singing of psalms in metre as unlawful.

2. That I take it for granted, that the apostles and primitive Christians did praise GOD in prose, and that metre and rhyme are, for aught appears, purely of human invention.

3. We must consider, that if we take the psalms (as we use them) in prose, there is not a more exalted piece of poetry in the world, nor anything better fitted to raise in serious and well disposed people, the most devout affections. Whereas if we take them as they are commonly used in rhyme, the force, the vigor, the loftiness, which are so extraordinary in the prose translation, are almost entirely lost in the verse, and though several have attempted to translate them into English verse, yet I cannot find that any one has done justice to the majesty of the expressions, and hardly to the sense of them.

III. Having premised these things, I entreat you to consider impartially with me, how far this your practice agrees with the Scripture rule.

1. Then the Scriptures command us to praise GOD in psalms, and undoubtedly the first Christians used whole psalms at a time. Sometimes they joined together in singing them, as our Saviour and his disciples did, Matt. xxvi. 30. Sometimes one only sung, and the rest attended for their edification, as appears from 1 Cor. xiv. 26. But the aforesaid method of singing the metre psalms takes up so much time, that it is impossible to praise GOD in whole psalms after that manner. But if we use the psalms in prose according to the order of our Church, the experience of good men doth testify that we may easily pass through them in a month, with seriousness and attention, whether we sing or read them. And to well disposed minds, no part of GOD's service is more agreeable or edifying: whereas some years would not serve to that purpose, if we should use the new invented way of singing a few verses. And I question whether all of them were ever yet sung through in one meeting place, perhaps not in all the meetings of the kingdom, and yet it must be confessed that every one of them was left to the Church by the Holy Ghost for that use, and it is profitable, when thus used, for doctrine, reproof, correction, instruction, and comfort. Which plainly proves, that the singing the psalms in metre, is not the Scripture way of using them.

2. Let me remind you, that in the time of the late usurpation, Dr. Manton, a man of considerable reputation among the dissenters, observes, in his comment on the Epistle of St. James, chap. v. verse 12, that several scrupled singing psalms at all; others objected against singing them in verse; this he calleth a vain cavil, yet proposeth, if the scruple continueth, that such may sing the reading psalms, as hath been used in cathedrals, and vouches St. Austin and Athanasius for it; which is a plain confession from this considerable person, that this way of singing is less liable to exception than yours.

3. I know it is alleged, that we ought to have the psalms in verse for singing, as well as we ought to have them in prose for reading. But I have showed already that CHRIST and his disciples sung their hymns in prose; and I desire you to consider whether it be necessary to vary from these precedents. We have a command to translate them, (which supposes into prose because the original is so,) but none to turn them into metre, which necessarily requires paraphrasing, changing the order of the sentences, sometimes adding and leaving out words; and on that account seems to give human wit too great a liberty of treating the word of GOD as men please; at least we must acknowledge that the psalms so ordered partake of human frailty, and are hardly equal to the best mere human compositions. When, therefore, we use such psalms, we ought to use them as human compositions only, and not as GOD's word: and thus they are used by our people in our assemblies, not as any main substantial part of the worship of GOD, but rather as a voluntary entertainment of devotion, and a refreshment to the people between the parts of the service; much less are they allowed by us to jostle out the psalms and hymns appointed by GOD.

4. As to the manner of singing the psalms in metre, at present in use both with you and us in some places; that is, the minister or clerk's reading a line, and the people singing it after, it is a great interruption to the music, and to the understanding of the psalm, by breaking the sense of it, and in that respect very inconvenient, and is likewise a late invention of our own, never used by any foreign church, either popish or reformed, for aught I can find to this day; and has been taken up to supply the negligence and laziness of people, who will not now, as formerly, be at pains to get psalms by heart, or so much as procure books or learn to read them.

5. Notwithstanding your directory requires the voice in singing psalms to be tuneably and gravely ordered, yet you have not only refused the use of instruments, (which are a natural means to help the voice and make it tuneable, and are used by most of the reformed churches in Europe,) but have also determined it to be unlawful.

I would entreat you to consider, that though perhaps it may not be proper to press the use of instruments in the service of GOD, in these parts, where so many for want of being used to them, have entertained prejudice against them, and some are incapable of being affected by them, yet the making them unlawful, is against nature and Scripture, and is on that account a dangerous superstition, and encroachment on Christian liberty.

6. The same superstition and encroachment it is, not only to forbear to praise GOD in singing or saying psalms and hymns, by way of responses or answering, (of which I have given noble precedents out of Scripture,) but even to determine it to be unlawful.

Lastly, I would entreat you to consider that forasmuch as appears, you have altogether laid aside the psalms in prose, and the other Scripture hymns, that are of GOD's immediate appointment, and for the use of which we have the example of our Saviour and his saints, insomuch that they are no where used by you in the praises of GOD; but in their stead you have substituted, as is before observed, a few verses of human composition, without Scripture example or precedent, and sing them in a way that has nothing of ancient practice, much less Scripture for it, but is purely and immediately an invention of men.

IV. The case then between our Church and you, in this point, I think impartially stands thus: our Church praises GOD every day with five or six psalms, besides other hymns, of his own appointment, and in his own words and method, and yet is deserted and condemned by you in this very point, as teaching for doctrines the commandments of men; whereas you, who [illegible] him in a piece of a psalm of a few verses, and in a method of your own finding out, persuade yourselves that you keep the ordinances of GOD pure and unmixed from human invention.

This is a thing seriously to be considered by you; for as it is easy to think what all unprejudiced men will judge of it now, so we may conclude what GOD will judge of it at the last day. If you in earnest lay these things to heart, and reflect on them, I persuade myself that they will at least prevail with you to be modest in your censures of us, your brethren; and prevent your judging, much less condemning us, or our manner of praising GOD, as unacceptable to him.

POPERY.

Our LORD said of false prophets, "By their fruits shall ye know them;" and, however the mind may be entangled theoretically, yet surely it will fall upon certain marks in Rome which seem to convey to the simple and honest inquirer a solemn warning to keep clear of her while she carries them about her: such as her denying the cup to the laity, her idolatrous worship of the blessed Virgin, her image-worship, her recklessness in anathematising, and her schismatical and overbearing spirit.—*Newman.*

THE DECORATION OF CHURCHES.

Let us look to men, who, possessed of vast wealth, sought less to expend it in stately mansions, in costly furniture, in splendid equipage, in a numerous retinue, all designed for their own personal enjoyment, than in adorning the house set apart for holy things, and for the worship of God. . . . . The paramount feeling appears to have been a desire of rendering due honor to GOD.

In the place of that sentiment, let me set before you a picture that too often meets our eye in the present times. Here is a man richly endowed with the gifts of fortune, the inhabitant of a mansion resplendent with every device that luxury can demand, or skill and taste execute, beautiful with its hangings, its carpets, its pictures, its statues, its gilding, its plate; and from this sumptuous abode he thinks it no shame to issue forth, to pay his homage to his GOD in a hovel incapable of holding the worshippers that require admittance, with a naked floor, with walls green with damp, with dark and broken windows, with old and dilapidated seats. From his library, where the treasures of profane literature are emblazoned with rich bindings, and with all the splendors of the typographical art, he turns to hear the Word of GOD read from a book coarse, soiled, and torn; and he kneels to receive the holy elements at an altar with ragged and mouldy hangings, and from a patin and chalice which, if used for ordinary purposes, would be regarded with contempt by some of the humblest householders on his estate. Yet, it may be, this same man plumes himself all the while, on his liberality in encouraging industry and skill; that is, in spending his fortune in a manner, by which his vanity and luxury are pampered, but by which no act of self-denial, of self-sacrifice, is practised. Or he fancies himself elevated into a higher region of intellect, because he discourages any outlay of his property, from which no visible profit, no palpable return, nothing to be estimated by an arithmetical calculation, can be obtained.

Shame on such sordid, low-principled, unrighteous views! Shame on an age, which can regard such sentiments without reprobation, and which, in the pride of utilitarian philosophy, can look down with contempt upon the uncalculating zeal, love, and piety of earlier times, because, forsooth, they were less advanced in the arts of luxury and self-indulgence;—forgetful that, instead of reprimanding the poor woman, who made what an adept in political economy might call a wasteful expenditure of a precious ointment in anointing His feet, our blessed Lord commended her, and declared that "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."—*Dean Chandler, at the re-opening of St. Andrew's Church, Chichester.*

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December 5—tf.

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August 20—tf

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